Lives Enshrined in Language

ENLARGED EDITION

Rev. T. STENHOUSE, Ph.D.

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or

THE SOCIOLOGICAL ASPECT OF WORDS

A much enlarged edition, being an Account of some Proper Names which have become Common Parts of Speech, or Terms of Grammar, expressing and perpetuating the memory of National and Racial Characteristics or Individual Peculiarities and Experiences

by

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MATRI MEÆ
NUNC IN CHRISTO DORMIENTI
ET
CONJUGI MEÆ
ATQUE ALIIS
ADJUTRICIBUS ET ADJUTORIBUS

PREFACE

In sending forth a much enlarged edition of "Lives Enshrined in Language," I am encouraged by the generally favourable notices accorded to the former volume, to think that this line of study is not without interest for others. I thank those who made suggestions, and pointed out mistakes; these have been duly corrected. They are—on page 18 of the former volume read Vespasian instead of Hadrian: Pinchbeck lived in the 18th century, not in the 19th, as stated on page 103; on page 41 potest should read potuit, and born should be read borne on the same page: on page 90 correct Garabaldi to Garibaldi. I cannot hope that further mistakes will not be found in the present pages; for the subject leads into unfamiliar and unfrequented paths. Like a traveller in a strange land it is easy to follow the wrong track, or to lose one's self in the mazes of the forest.

I have re-arranged the material; this, I trust, will conduce to the unity of the book, though some sections are necessarily disjointed. I have grouped the words as far as possible by subjects of one kind or another, and striven to connect the sections by a thread however slight. I have recast a few sentences. If he attempts to follow out all the suggestions of critics an author

will soon reduce himself to the condition of the old man, his son, and the donkey.

Some might prefer an alphabetical arrangement: it was not my purpose to write a dictionary, the indices perform this function: my purpose was to explain the entrance of such words into a language, and to note the circumstances, owing to which they bear the meaning they possess; what they tell us of human nature, and of human intercourse; how the spirit of adventure, which leads men into the unknown, and urges them to investigate the secrets of the world around them, is commemorated by these words.

Some critics would wish me to confine myself to etymology or grammar. My objective however is not words in themselves, words as terms of grammar. My objective is words as expressing human life and character. Certain remarks of the *Saturday Reviewer* would lead one to suppose that he had failed to prepare his construe, if he had parsed the sentence, he would have seen that the couplet is *not* called a paraphrase. His remark that Stoic comes from Stoa, which is not the name of a person, may be quite true; and he might of course have proceeded to say that Cynic also is derived from a gymnasium or an animal, and not from a person either: but these words and their derivatives as adopted into the English language trace their origin to the persons who walked and talked in that Porch

and Gymnasium, or exhibited dog-like habits. So we may say that the origin of these words, so far as English is concerned, is strictly personal. In the same way he might have objected that "assassin" is derived from hemp. I thank the reviewer for his corrections: Doily, however, the London draper, invented a kind of cloth not a napkin.

That this book deals with human lives may excuse the expressions of opinion, and the introduction of various matters, not however altogether unrelated to the topic in hand, Hic liber nihil humanum a se alienum putat.

Why should religion be unexpected? Is it not our life? Must we all lead a Jekyll and Hyde existence, though in most of us the old man and the new are curiously mingled?

I have hazarded some conjectures; I have suggested some etymologies, connecting words in present use with vanished places and peoples. Of course all language is a revelation of human life; and the words, which prevail in any age, manifest its character. Certain classes of words, preserved like fossils, present to future ages a picture of the life of by-gone times; for example—excruciating, racking pains, ordeal, knight-errantry; or censorious, dictatorial, pontifical: to be treated cavalierly is as unpleasant to one party, as to be treated puritanically may be distasteful to another. This would

lead far afield, and I have for the most part confined myself to such words of this kind as take their origin from individual persons. In these words history often repeats itself. Silhouette and Antonianus remind us that the financial difficulties of a government are not merely experiences of to-day. They also justify abundantly the wise man's observation, "there is nothing new under the sun." The language and conduct of courtiers expressed by the word "byzantinismus" existed 2,000 B.C. (as may be illustrated from the Tell el-Amarna tablets), as well as at the court of Constantinople 3,000 years later. We have only recently given up the dedication of books; these dedications sometimes displayed similar lineaments of courtly flattery, rather than a delineation of sterling character. Our word "sterling" gets its ethical meaning of genuine, trustworthy, from German traders of long ago. As coming from the east, they were known as Esterlings or Easterlings. From the time of Richard I their name in its shortened form "was applied to their coins, which were of exceptional purity"; hence "pounds sterling" are good coins, of full weight and value.

There are also words, which though not bearing his name, bear the impress of the character of the man, who either coined them or made them current in human speech. Such a word is utilitarianism. This word

expresses Jeremy Bentham's habit of bringing existing institutions to the test of utility. "What is the use of it?" was his perpetual enquiry; and this persisted in for fifty years "undermined the easy acceptance of chartered inefficiency and corruption characteristic of the eighteenth century." "To him is owing the first suggestion of almost every one of the long series of law reforms, which beginning about 1820, in forty years swept away the sanguinary and unintelligent code, which Eldon loved, that hanged men for theft, and struck about in blind panic with the sword of justice." A truly Draconian code, written in blood, like that given by Dracon to the Athenians in the seventh century B.C.; which has made his name proverbial for indiscriminating severity.

"This famous word, utilitarianism was first applied to the Benthamite doctrine by John Stuart Mill, who adopted it in 1822 from John Galt's recently published, 'Annals of the Parish,' in which the old Scottish minister warns his parishioners not to 'secede from Christianity and become utilitarians.'" (See Trevelyan, *British History*, p. 183, note 2.)

I may mention here the use as common nouns in our language of fragments of sentences, words and phrases from other tongues, like 'ipse dixit,' quorum, bethel, omnibus (for all, in general) so we have the London General Omnibus Company; and, a quidnunc,

caveat, his whereabouts; Johnson derives culprit from qu'il parait.

It is curious that the oblique case of a Latin pronoun quorum (of which) should denote an assemblage of persons competent to transact business. How did it come about? In the Commission of the Peace for the Shire certain persons learned in the law were specially named to sit with the Justices, the words used being: "Quorum vos A.B., C.D., E.F., unum esse volumus" (of whom we wish you A.B., C.D., E.F., to be one). These were called "of the Quorum," and their presence was necessary on the Bench to advise the rest of the Justices. Then the word was transferred to denote such persons as must necessarily be present according to the rules to transact the business of any Society, Meeting, or Committee; *e.g.*, "five to form a quorum." (See Tanner, *Tudor Constitutional Documents*, pp. 454, 456. Cf. *Spectator*, No. 386.)

Some perhaps blame me for being too diffuse. Fully to understand the connotation of a word it is necessary to know something of the character and conduct and practice of the person or persons from whose name the word is derived. To state for instance that to burke means to stifle; and that the word recalls the actions of a criminal, who was hanged for murder: this makes little impression. But when we learn the feelings of contemporaries, the fears, the anger, the precautions, the

way in which daily life and thought were affected; the word becomes real: it lives: and we can understand the exultation of the crowd, when the wretch met his doom. The word ceases to be an item in a vocabulary, or an index to memory. For "words being but to express our conception of things" it follows that in these cases we must have some knowledge of the currents of thought which suffused the minds of those, who introduced the word into common speech; if our "conception is to be a true representation and resemblance of the thing."

"For words are things," says Byron (in *Don Juan*, III, 88), "and a small drop of ink

> Falling like dew upon a thought, produces
> That, which makes thousands, perhaps millions think.
> 'Tis strange! the shortest letter which man writes
> Instead of speech, may form a lasting link
> Of ages: to what straits old Time reduces
> Frail man; when paper even a rag like this
> Survives himself, his tomb, and all that's his."

Go, little book, and with good heart appear before the tribunal of Momus and Aristarchus.

T. STENHOUSE.

Mickley,

December, 1927.

PREFACE TO THE FIRST EDITION

MANY words in common use are derived from the names of persons, the popular estimate of whose character is embodied in the particular shade of meaning attached to the word; others are memorials of some advance in knowledge or discovery due to the person so commemorated. The present volume is an attempt to deal with these words, and to give an account of the circumstances which led to their adoption into common speech. The interest is not wholly academic or antiquarian, for the events of the past few years have produced several of such words, which remain a record of social and political changes in our own day. These words throw many sidelights on history, as well as on manners and morals.

The list does not claim to be exhaustive; in fact, several words which might have had a place in it have been noted since this work was sent to Press. We should be grateful for suggestions and additions. Many quotations, illustrative of the use of the words, are taken from Johnson's Dictionary and from the dictionary of the Philological Society, now called the Oxford Dictionary; the source of others is generally indicated.

The dates given in the last-named work are most useful in tracing the history of a word and the development of ideas.

The book has been written while blindness was coming on, when we were debarred from other studies. We heartily thank those who helped us to spend the weary time of waiting before the operation could be performed to restore sight—now, praise be to God, happily successful.

Our thanks are due to Mr. A. Cleghorn, of Mickley School, for kindly reading the proofs.

T. STENHOUSE.

Mickley Vicarage,
June, 1922.

LIVES ENSHRINED IN LANGUAGE

Or

THE SOCIOLOGICAL ASPECT OF WORDS

I

LIKE all things human, language is in a constant state of flux. There is growth and decay; words die out and change their meaning, while others come into being. As in the human creature the personality remains, while the particles of the body, which clothes it, are in continual change, so the genius of a language remains, while individual words rise, have their day, and pass, on the revolving cycle of human life.

In languages ancient and modern there are certain words, nouns, adjectives, and verbs in general use which are derived from the name of an individual, whether in his time he filled a large space in the world's regard, or was in an obscure position. The circumstances of his life have appealed to the popular imagination, and adopted into common speech, his name has attained a notoriety which some would fain have escaped.

This adoption into common speech is a more enduring monument than bronze or marble: sometimes it is a pillory for the execration of mankind, sometimes a shrine for their devotion. These words commemorate the actions and sufferings, the conduct and behaviour, the lusts and passions of men; their use of opportunity,

their use or mis-use of talent. These words are monuments of character; they chronicle political animosity and religious strife, they record changes and vagaries of fashion, the foibles, crimes, excesses of mankind; the inventive genius of the advertiser, seeking to cheapen his wares; the flattery or scorn of a less democratic age, or the feuds of contending authors.

Some of these words are purely technical, and are known only to a small circle of men of literature or science; while others are universal and have lost the dignity of capitals. For most people the origin of the word is forgotten; there is no thought of the person from the circumstances of whose life the term and its meaning are derived.

Phonetic change almost obliterates the origin of some, as in French Aôut for August, and in our own tongue maudlin for Magdalene. The College at Oxford preserves the spelling Magdalen but changes the pronunciation. It is perhaps expedient to note, as a matter of importance to some, that the College at Cambridge preserves the full form, Magdalene, and does not adopt the pronunciation of the sister university. Some of these names occur in an abbreviated form, as gin, or volt, or amp; and others enter into compounds, as tarmacadam, and we now read tarmac on railway trucks.

Changing manners and customs bring into existence many new expressions. The growth of knowledge, the progress of invention, the discoveries of commerce and manufacture are fertile in this respect. The recent upheaval has introduced into our language many new terms. Camouflage and profiteer are two of the most noticeable of these; monuments of deceit and avarice.

It is sometimes difficult to draw the line as to words to be admitted into such a list. In science especially,

more particularly in medicine, the name of the inventor or discoverer is attached to the thing invented or discovered, for instance, Bright's disease. "Take Kepler or Liebig," says the Harley Street physician, "or try a little Gregory, or Eno, instead of castor oil." Such words are for the most part of too limited an application. This applies to systems of philosophy and religion; the names of the founders, though occurring in the form of adjectives, can hardly be said to have entered into common speech. We ought to except Christian, Christianise, Christen, in the last named form especially, which also is used simply in the sense of giving a name without any reference to religion in general or to the Christian religion in particular. It is even used for giving a name to a ship with pagan rites—a libation to Neptune. Jesus too appears in the list in the derivatives jesuit and jesuitical.

Cynics and Assassins have attained notoriety—not for their philosophical tenets, but for their abominable actions. Plato is remembered by platonic love, and Epicurus by the pleasures of the table. In the *Manchester Guardian* of 27th February, 1922, occur the words: "Instead of appealing to the League (of Nations), which could only pass platonic resolutions, he has preferred to invite all the Governments to what is strangely called 'a vast war council.'" Here "platonic" appears to mean idealistic, hence unsubstantial, ineffective. Darwinism should perhaps be recognised as a common noun, for it is now used with a wider connotation, and without regard to the original hypothesis of the investigator.

Moreover, Darwinism is applied to literary form and expression after the poetical style of Erasmus Darwin (1731-1802), as well as the speculations of his more

famous grandson Charles (1799-1882); and we have also the verb to darwinize, to speculate or theorise after their manner.

Erasmus Darwin was a doctor at Lichfield, who formed there a botanical garden, and wrote a poem on the "Loves of the Plants," first published in 1789. It proposed to show:—

> "What Beaux and Beauties crowd the gaudy groves,
> And woo and win their vegetable loves."

The poem was burlesqued by Canning in the Anti-Jacobin by the "Loves of the Triangles"—a mathematical and philosophical poem inscribed to Dr. Darwin. (See Prof. H. Morley, *Parodies and Burlesques*, 1980, in the Carisbroke Library).

> "But chief, thou nurse of the didactic Muse,
> Divine Nonsensia, all thy sense infuse;
> The charms of secants and of tangents tell,
> How loves and graces in an angle dwell."

Was Erasmus Darwin anticipating real facts of "science"? As it was solemnly asserted at the meeting of the British Association at Oxford on 6th August, 1926, that Plants have hearts and nerves and brains. Must we henceforth talk of them as fellow-creatures, and cease to laugh at the eccentric poet, or the eccentric scientist, in differential humility to the last word of science? Or was Monboddo right, that men once had tails?

When Erasmus Darwin wrote the lines:—

> "Soon shall thy arm, unconquered steam, afar
> Drag the slow barge, or drive the rapid car"—

the prophecy must have appeared somewhat wild to his contemporaries; much more his anticipation of steam bearing "a flying-chariot through the fields of air,"

which has only just been realised. (See Athenæum, 6 Dec., 1879, p. 724.)

We have admitted words derived from characters in fiction and romance, for these certainly express phases of human life. Those also derived from heathen mythology, though we must not thereby be supposed to accept the doctrine of Euhemerus, that the gods and goddesses were merely deified men and women: they certainly were the embodiment of fallen human nature or the personification of human passions. Later they were phantoms expressing dispositions and qualities of the mind of man. The real deity was Nemesis or Fate, Retribution or Necessity, to whom even the Gods must bow. The admission of words originating in tales and legends is more in uncertainty. However, we continue to clean out Augean stables, or try to do so, in politics, and we have there also Protean changes, though we are not now familiar with Thyestean feasts, yet we have a well nigh daily record of the toll of the Juggernaut in motor "accidents"; that hideous idol, before whose car its devotees laid themselves prostrate: and Catherine wheels were common before the War. On St. Catherine's Day, 25th November, young women used to meet and make merry together, which they called a Catherning. The saint was also the favourer of learned men—"What should I tell what sophisters on Catherine's Day devise?" (See Brand's *Popular Antiquities*.)

The Sophists, who have given us sophistry, sophistical, unsophisticated, may take their place with Cynics and Assassins; but whether Jacobins can claim admission is a point more difficult to decide. They have not originated other forms of speech though the word itself is used to denote a particular kind of

political doctrine and practice. On this principle, however, Jansenism and many other words must be included.

Cork legs are not made of cork, but of willow or some other light wood; whether the name is due to an individual, I have not been able to ascertain. Pooh-ba is a character in Gilbert and Sullivan's opera the Mikado, who, for a consideration, undertakes to fill various offices of men who, for political reasons, had thrown up their appointments. The word was recently used in a newspaper to denote those who were expected to perform many dissimilar duties at the same time. He is an equivalent of our "admirable Crichtons," who cheerfully accept, in rapid succession, diverse offices to which a good salary is attached. James Crichton, "qui omne scibile novit," was born at Elliock, Dumfriesshire, in 1560. He was assassinated at Mantua in 1583. Maud Allens to denote a style of dress, or negation of dress, is, it may be, too local to be recognised. The name is given also to a coat for a dog, a pug or a pom; just as English ladies have their peeks from Pekin, so Roman ladies had their lap-dogs, Catuli Melitaei, from Malta. Or you may have a Pomeranian or Dalmatian, a plum-pudding dog, to run with your carriage, but not with your car; and you may hunt in the desert with a Salûki, a sporting dog from Seleucia; or in the amphitheatre you might have seen Molossi, hunting dogs from Thrace. So that other friend of man may be an Arab, a Galloway, or a Barb, of which it is written, "Horses brought from Barbary are commonly of slender light size and very lean. Barbs, it is said, may die, but never grow old, the vigour and metal of barbs never cease, but with their life." (Johnson's Dict.)

Gibus, a London hatter, is forgotten. You ask for

your opera or crush hat, when you go out for an evening's entertainment; not for your gibus hat as in the days of Thackeray, in the eighteenth chapter of whose Book of Snobs you read: "Who are the owners of all these showy scarfs and white neckcloths? Ask little Tom Prig, who is there in all his glory, knows everybody, has a story about everyone; and as he trips home to his lodgings in Jermyn Street with his gibus-hat and his little glazed pumps, thinks he is the fashionablest young fellow in town, and that he really has passed a night of exquisite enjoyment." Sir James Denham, however, writes, page 46, in his *Memoirs of the Memorable* (1922): "Arriving at the next house, and proceeding to leave my gibus and cloak, who should come in but my little friend."

A Trilby is also a hat, now much affected by reverend gentlemen of varying views. It takes its name from the heroine, an artist's model, of George du Maurier's novel, *Trilby* (1895); which describes Bohemian life in Paris in the Latin quarter about the seventies. "She was a thing to Quixotise a modern French masher." "This last incarnation of Trilbyness was quite the sweetest, most touching, most endearing of all." (Pp. 96 and 382.)

Dolly Vardens, Blumers, Burberries, Cardigans, and Chesterfields (both in the 19th century) have a secure footing; there is no doubt as to spencers and jaegers and tam o'shanters: may Benjamins and Glengarries be admitted with Tussores and Shantungs? With all these varieties, what you wear need not be Hobson's choice. Hobson had a stable of forty horses at Cambridge in the seventeenth century; when a customer came to hire a horse he was not allowed to choose, but was obliged to take the animal standing in the stall near the door.

Whence it became a proverb when what ought to be your election was forced upon you, to say "Hobson's choice," as we may read in the *Spectator* (No. 509), of Tuesday, 14th October, 1712.

"I shall conclude this discourse with an explanation of a proverb which by vulgar error is taken and used when a man is reduced to an extremity, whereas the propriety of the maxim is to use it, when you would say there is plenty, but you must make a choice, as not to hurt another who is to come after you. Mr. Tobias Hobson, from whom we have the expression, was a very honourable man, for I shall ever call the man so who gets any estate honestly.

"This ingenious man was the first on this island who let out hackney horses. He lived at Cambridge, and observing that the scholars rode hard, his manner was to keep a large stable of horses, with boots, bridles, and stirrups, to furnish the gentlemen at once without going from college to college to borrow, as they have done since the death of this worthy man."

To endeavour to include all adjectival forms of proper names would prove an endless task: and to attempt an explanation would often necessitate a treatise. Every proper name can produce adjectival, or even verbal, forms. The exact meaning of these has to be determined by becoming acquainted with the standpoint of the writer who uses or invents them: and though no doubt the word may be an epitome of character or recall the achievements of the individual, the fact that it passes unnoticed in such a book as this must not be too greatly blamed. And after all have such words as these really become parts of common speech—Byronic, Pindaric, Horatian, Isaianic, Dantesque, Tennysonian, Dickensian, Pickwickian, Lilliputian, Gargantuan, Brobding-

nagian, Severian, Shakespearean, Thucydidean. A single quotation of the use of each of the three last mentioned may be sufficiently illustrative of this boundless field.

Ferrero, *Ruin of Ancient Civilization,* page 29 (1923) writes: "The spirit which one may describe as 'Severian,' the ambition to be the sole prop of the Imperial authority, had too deeply penetrated the legions." He is referring to the action of Septimius Severus—Roman Emperor, A.D. 193-211; who made the army superior to the Senate as a political power.

Trevelyan—*British History in the XIX century,* page 116—thus uses the word "Shakespearean"; what is the exact meaning he wishes his reader to attach to it? "He" (Fox) "had loved life too well to be a perfect statesman, but he had brought human life and love with him into the political world, and since he passed out of it, though it has been dignified by equal genius and higher virtue, it has never again been made Shakespearean by such a kind grand human creature."

The Nation & Athenaeum, contemporaneously with the event made this illuminative use of the word Thucydidean: "With the German surrender imminent, M. Poincaré delivered at Bois-le-Prêtre a speech, which was almost Thucydidean in the 'hybris' of its self praise." . . . . . "Thus spake the Athenians in their day, in the pride that goeth before a fall; but neither Athens nor France can boast immunity against the Envy of the Gods."

Add these also, W. S. Sparrow writes in *The Nineteenth Century and After* (June, 1926): "A Cabinet divided into antagonistic parts—with the Prime Minister's Sybilism in one part of it, and much eighteenth century Toryism in another—had made the coal

drama more dangerous than ever." By "Sybilism" he means the view of industrialism and the attitude towards it depicted in Disraeli's (Lord Beaconsfield's) Novel, *Sybil*, written in 1840. Few of us would grasp the meaning without a reference to the book; the qualifying substantive does not contribute to the lucidity of the sentence.

Similarly in another magazine, "Byzantinism" to denote the relations of subjects towards their ruler assumes a too general acquaintance with an unfamiliar period of history.

Any personal name may be used as an appellative, and thus obviate the necessity of a long description. Then the Museum itself or the Bodleian could not contain the volumes that should be written. He is an Alexander or a Mephistopheles: this man is a Samson or a Hercules. Boswell designates the "Messieurs Foulis" as "the Elzevirs of Glasgow"; he means to indicate that these gentlemen were high-class printers.

Place names often take their origin from a person. Gibraltar is Jebel-et-Tarik, the hill of Tarik, a Moslem invader who took possession of it in 761 A.D., and Saragossa is Cæsar Augusta. St. Petersburg, which it is now fashionable to call Petrograd, commemorates not the apostle, but Peter the Great, who built it, and who worked in the shipyards of England in 1698 that he might lay the foundations of Muscovite power. Constantinople or New Rome is a monument to the genius of the first Christian emperor. The various Alexandrias under different linguistic forms, as dissimilar as Candahar and Secunderabad, and Iskander and Skanderoon, mark the progress of the Conqueror and perpetuate his name beside the famous Egyptian city.

I have used the ordinary dictionaries, encyclopedias,

and books of reference which it would be pedantic to recite after the modern fashion.

For the summaries of the lives of Boycott, Bowdler, Gunter, Macadam, Mackintosh, and Mercer, I am indebted to the *Dictionary of National Biography*, edited by Sidney Lee.

This book may be classified as a hybrid species of the genus Ana. The word denotes a kind of literature much affected, especially in France in the seventeenth and eighteenth centuries, wherein various subjects held together by a slender thread, are treated in the manner of our Table Talk. Boswell relates that to his remark à propos of French Literature, "Their Ana are good"; Johnson replied, "A few of them are good; but we have one book of that kind better than any of them—Selden's Table Talk." "Boswell's own work is incomparably superior to all: and the value it has depends mainly on its Ana." Omniana is the curious coinage used by Southey to denote the miscellaneous character of Coleridge's Table Talk; and "contributions to Southey's anonymous Omniana or Horæ Otiosiores."

The first occurrence of this name, Ana, appears to be in a letter addressed to Poggio, in which it is said that the information and anecdotes which Poggio and Montepolitiano had picked up during a literary excursion through Germany will be called Ana; just as apples are called Appiana after Appius Claudius and pears Malliana after Mallius, so this class of literature will be called Poggiana and Montepolitiana. (See *Enc. Brit. I.*, pp. 783 fol.)

Now this Poggio (1380 to 1459) was eminent in the annals of the revival of learning. He recovered from monastic libraries many MSS. of classical authors. He was secretary to five popes; but he took little interest in

ecclesiastical affairs; " though his long term of office in the Roman curia embraced the fifty momentous years, which saw the Councils of Constance and of Basel, and the final restoration of the Papacy under Nicholas V." Poggio was above all a humanist, and like the men of that nation and epoch, he was bent " on creating a new intellectual atmosphere for Europe by means of vital contact with antiquity." When he was about 40 years old, Poggio and other members of the Roman chancery were in the habit of assembling in a common hall adjoining the Vatican. " Being more studious of wit than of truth, they termed this appartment Buggiale, or the laboratory of lies." Here they freely discussed the news and scandal of the day, satirized even the Pope and Cardinals, and communicated entertaining anecdotes sometimes of a shady character, or with a Gallic flavour; in fact Milesian songs or tales.

Ana then, which is a Latin adjectival termination in the neuter plural, denotes a miscellaneous collection of anecdotes and opinions on a variety of subjects—a kind of chit-chat—a light rather than a severe style of literature: but we hope not dull. " A dull author generally distinguishes himself by some oddity or extravagance. For this reason I fancy that an assembly of grubs must be very diverting." Smollett is referring to Grub-street writers such as those scarified by Pope in the Dunciad.

A similar use, as a separate word, of the termination of another is " ism " in this sentence, " the contact . . . led them to seek a solution in philosophies or ' isms.' " (*Record*, August, 1925.)

II

THE custom or habit, to name some article after a place or people, from or through whom such an article was derived, is of very respectable antiquity. The ancient Egyptians called soldiers matoi, that is Medes. They transferred the name of their foreign invaders to these instruments of conquest. The salt or natron, which these Egyptians used in the pickling or embalming of their dead, bore the name thunt, of the Libyan tribe, Tehennu, who inhabited the oasis from which the natron came. This habit, besides reaching back to the early ages of the world, is also widely diffused, and may be called a practice truly catholic: it seems to be co-extensive with the human race. For example, in Indian drama the curtain which concealed the green room, and thus formed the back-ground, is called Yavanikâ, the Greek (Javan, Yavan) or Grecian.

In some of these words the origin is unmistakeable, though it may not always be present to the mind when the word is used. In other cases the word appears under a slight disguise. While in yet other cases change has gone so far that the word in common use effectually hides its nationality, and like a masked dancer at a ball, may mingle among the company without fear of recognition; until someone more curious, or bolder, or more fool-hardy than the rest, attempts to snatch away the mask, and reveals the natural features.

There will be little difficulty in admitting the connection of lumber with Lombards, or millinery with Milan; it may likewise be granted that scallion derives its name from Ascalon, and bronze from Brundisium, or that an

argosy sailed from Ragusa. But that embroidery was an occupation of the Phrygians, and from them took its name, may require more consideration, and we might hesitate, perchance, in connecting ceremony with Cære, an Etruscan city.

In the first place, embroidery in gold was a Phrygian art, at which they were most skilful, though reckoned indolent and stupid in other matters and only to be improved by blows. Phrygio in Latin was an embroiderer, and the feminine adjective phrygiana meant an embroidered garment. In the second place as to the form of the words, the initial syllable in English is not a part of the word as borrowed from the French or some other of the Romance languages. Littré discussing the etymology of the French broder, compares the Walloon brosder, Provençal broydar, Catalonian brodar; and after Diez suggests a connection with Gothic bruzdon, meaning piquer; to depict, figure, embroider. Ducange gives many forms in Low Latin as bruddus, brustus, brudatus, brodatus; words, as he says, of one and the same meaning and origin for Phrygian work, embroidery, tapestry; our Broderie (in Brittany, Brout or Broud; in the British Isles, Brwyd). He also gives other forms, brosdus, with a corrupt form brodus; brusdatus with corrupt forms bruslatus, brullatus, also broudatus, breudatus, broydatus (1367); and this entry: "Brodator Phrygio, qui pingit acu. Gallice Broderer: 'quidam homo, quem Brodatorem regis vulgo nuncupabant.'" Brodator a Phrygian (embroiderer) who figures with his needle, French Broderer; a man, whom they used to call commonly the King's embroiderer (tapestry maker?).

The change "p" and "b" need not trouble us when we think of the episcopate and bishops: the

" oi " may represent the thin sound of the Greek " u " (upsilon) Phrux, plural Phruges : in the second century A.D. these two sounds began to assimilate. In our pronunciation of Phrygians there is a distinct " d " sound with the " g," and perhaps the Latins had this also.

In tracing the connection of words, especially in different languages, we have to look not only at the consonants, the skeleton, and the vowels, the flesh which clothes it, but also we must consider the breath or spirit which animates it; the pronunciation, which makes words living things.

It is impossible, even by Bell's " Visible Speech," to depict by written symbols all the nuances of pronunciation. The differences of spelling through which a word passes serve to emphasize the difficulty experienced in conveying to another the nature of the sound underlying the symbol. When dealing with a foreign tongue this difficulty is increased manifold, for the foreigner hears in your pronunciation sounds of which you are unconscious, and which you can discover mingled with those familiar sounds only with the greatest care. Or the foreigner may find the greatest difficulty in producing sounds which the native utters with the greatest ease. The foreigner also has to resort to some combination of letters, that is symbols, which seems to him to represent most nearly the pronunciation intended, but which disguises the native word, and misrepresents its form, almost beyond recognition. Some years ago a party of foreigners, dwelling in a northern town, were overheard discussing, as they went to work, the pronunciation of the words " I think," which on their lips became I sink, I tink, I fink.

Thus foreigners seem to hear an " r " sound underlying the English " l," at least so they told me, when

I first went to South Germany; the German " l " is much lighter, the tip of the tongue being much more forward, touching the teeth. So the English " th " is a stumbling block to the foreigner whose pronunciation is represented by " d " or " z " or " t "; and the word " sixth " is one to bowl him over: the English sound of " j " is represented by " dsh " or " dsch." The Semitic gutturals are almost impossible for western organs of speech, and the difficulty of Hottentot clicks and Chinese tones is well known. To come nearer home, the Northumbrian burr, a sort of rolled or trilled " r," but with very slight vibration of the tongue is a nut for non-Northumbrians to crack: pronounce the name of the place Bearl, almost beryl or barrel, with a half vowel in the second syllable, barrel, more like burel or birel (with the vowel of bird). So also you may get these pronunciations of the broad " a " of father, either thickened into fauther, fother; or thinned into faither (fèther), fairther, feather. The pronunciation of " c " in campus was softened to " sh," so we have Champ de Mars for Campus Martis, and the family name Beauchamp (pleasant field) is pronounced Beetcham and has become Beecham—Beecham's pills. In the 18th century, though the spelling was the same as in the 19th, the pronunciation of " tea " was " tay " (thé)—

> " Where thou, great Anna, whom three realms obey,
> Dos't sometimes counsel take, and sometimes tea :"

as now you may hear " ye " for " yea."

In Johnson's time Londoners were beginning to thin their " a's " into " i's "; he has this note in his dictionary: " Scarmage, Scarmoge, for Skirmish, it is now pronounced by the Londoners, Skirmige." This corruption of the " a " has since developed and may lead to misunderstanding. " Turn at the corner, lidy,

where you see the man with the pipers " : you look in vain for bag-pipes, but newspapers are meant.

We have also to reckon with the English pronunciation of foreign words, as though these words were spelt phonetically, with the English value for the letters. Thus Ypres becomes Wipers. It is said that vodka and whisky are the same word, if you give the proper Russian pronunciation to the letters of the former, so that McWhusky and Vodkavitch may be the same individual. The pronunciation by the Englishman is sometimes suggested by similarity to English words. At a Swiss hotel a man just out from England announced to all the company, " I came over the Jimmy yesterday, this morning I went up the Corner Cat." He meant the Gemmi and the Görner Grat, as the natives spell them. So ducalvin becomes dolphin, and Bellerophon, Billy-ruffian; Termagant appears under different forms, Tarmagant, Termigant; and Mohammed assumes the forms, Mahomet, Mahomed, Mammet, Mahound; and Mohammedanism, Maumetry. We write Scalby, but say Scoreby, or write Godmanchester and say Gumster, and Menzies is pronounced Ming-is; and Nemausus becomes Nîsmes, Nîmes. Captain Cook in his first voyage (I 14) relates of some Indian chiefs that they " drank his Majesty's health by the name of Kihiargo, which was the nearest imitation they could produce of King George " : certainly better than that which sounds like lawkijaw in a rapid rendering of the prayer for our " lord King George." In Eastern Turkistan " Gillehallim," von Le Coq tells us (*Auf. Hellas Spuren,* 1926, p. 62), was the form which Kaiser Wilhelm's name assumed in the mouths of the natives.

With the tendency to thin the " a " to " i," as lidy

for lady, there is the opposite one to broaden an " i " to " a." Barricade is an instance of this broadening. We do not say barricade or barreicade with " i " short or long, but we broaden that vowel and gives it an " ah " colouring, shading off into " uh," as though it were written Barrᵃcade: similarly Garᵃbaldi, though still spelt Garibaldi. Kĭnēma looks more English when written as it usually is with a c, cinema; and then it is pronounced sĭnĕma with two short vowels in place of the original long ones in the first and second syllables.

Sometimes too there is a parsimony or redundancy of letters at different periods in the existence of a word: you may read on the pillar of a Yorkshire Church, " Pra For The Power," puzzling, until you divine that this represents " Pray for the Poor "; and husband may become hubsant. The pronunciation remains unchanged, but when the word comes to be written, it assumes this form. Or the spelling remains the same, but the pronunciation varies, thus dĕlĭrious is pronounced dīlērious or dīlarious, rubbish becomes rubbidge, and sodger is for soldier. The spelling of words of similar sound is constantly confused either by carelessness or ignorance, for example " except " and " expect "; the similarity of sound leads to transposition of letters. The Oxford Dictionary gives many instances of variety of spelling; some of which totally change the appearance of the word. The transformations of some words are quite chameleon. Unfamiliar words, especially foreign words, lend themselves freely to such variations. Thus the Vulgate gives two forms for the Greek "ointment of spikenard," namely, nardum pisticum and nardum spicatum; unless the latter is intended to denote the appearance of the plant spiked (spikenard) like an ear of corn (spica), and not

the costliness of the ointment; though the Greek word in both passages is " pistikos " (precious). By a superficial observation we should hardly recognise " Celtic nard " in its Persian dress " narden ukletee." Royle in Kitto's Biblical Cyclopedia.

That " gul " and " rose " are the same word is a romance, a sensational romance, of etymology. The road by which you travel, is this. The rose is a present from Persia. The name is also old Persian; this in its original form would be wurdo. Taking the latter part of this word there was formed from it, in the West, rhodon, rosa, rose; and, in the East, taking the former part of the word, it appears as gurd, gul, gül. The history of the word leaves no doubt that the Eastern and the Western forms are indeed representative of the same word. (See Littmann Deutschland und Morgenland in Lichte der Lehnwörter, 1924: in Z.D.M.G. LXXVIII., p. 79). He reckons 1,200 words in German borrowed from Eastern sources; the number in English will certainly be no less.

In proper names it is difficult to say what changes may, or may not, be expected. Sir David Lyndsay of the Mount, in order to make the word rhyme with Hebrew, turns Greek into Grew (1553). " Quhow God maid the diversitie of Languagis and maid impediment to the buildaris of Babilone."

> Sick languagis on thame he laid,
> That none wyste what ane uther said:
> Quhare wes but ane language affore,
> God send thame languagis three score.
> Affore that time all spak Ebrew;
> Then sum began for to speik Grew,
> Sum Dutche, sum language Sarazyne,
> And sum began to speik Latyne.

* * * * *

Beholde quhow God wes so gratious
To thame quhilk wer so outragious:
He nother braik thare leggis nor armis,
Nor yit did thame none uther harmis,
Except of toungis divizsioun.

Allowance must be made for mistakes in pronunciation, due to indistinctness or want of education, or other causes. Catullus has a poem on a Roman of his day, called Arrhius, who misplaced his "h's," and when he returned from his travels the "Ionian Ocean" became the "Hionian Hocean": perhaps a prototype of the Arrys and Arryets of our day. We need not assume that our age and nation have a monoply in Mrs. Malaprops or Spooners.

"To the sub-librarian, 'Have you the Week of Ethel?' 'Do not know the book.' Librarian, 'Has she a lisp?' 'Yes.' 'Then give her the Weaker Vessel.'"

Mr. Punch on February 27th, 1924, gave a specimen of words and phrases heard in West End theatres during the last six months; the spelling indicative of the pronunciation would puzzle future etymologists say of the thirtieth century.

Characters: Violet and Alice.

"Oh Vahlet how nace of yeow! to come on sech a day too."

"Yes, its tahsome weather isn't it. There was a snewstorm in the nate."

"Come sit by the fah, Vahlet, I hev something sirious to say. The Juke is here."

"Oh, Elice! I must gaow, I cennot meet him."

"I knaow its only nacherel that you should hev bitter thorts abaht him; but I wanchu to see him."

"They neeju, Vahlet; they hev never knaown a mother's lahve."

" They shall naow."

In derivations much must be allowed for pronunciation, and the different sounds which the same letter represents and the value it assumes among various peoples (kyriakos, church, kirche, kirk, are all the same word though disguised by the pronunciation); together with dialectical variations. " I hurt myself carrying the cook ": but there is no cook. She meant coke being a Norfolk girl. Association of ideas, analogy, fancied resemblance to something familiar, all find play.

And so we believe that with all the outward marks of dissimilarity, embroidery still cherishes and preserves the memory of its Phrygian home.

III

THACKERAY in the opening of the LXIX Chapter of Pendennis remarks on national characteristics. " The pair greeted each other with the rough cordiality, which young Englishmen use one to another; and which carries a great deal of warmth and kindness under its rude exterior. Warrington smiled and took his pipe out of his mouth, and said, ' Well, young one! ' Pen advanced and held out his hand, and said, ' How are you, old boy? ' And so this greeting passed between two friends who had not seen each other for months. Alphonse and Frédéric would have rushed into each other's arms and shrieked, ' Ce bon coeur! Ce cher Alphonse! ' over each other's shoulders. Max and Wilhelm would have bestowed half a dozen kisses, scented with Havannah, upon each other's moustachios.' ' Well, young one! ' ' How are you, old boy? ' is what two Briton's say, after saving each other's lives, possibly, the day before. To-morrow they

will leave off shaking hands, and only wag their heads at one another as they come to breakfast. Each has for the other the very warmest confidence and regard: each would share his purse with the other: and hearing him attacked would break out in the loudest and most enthusiastic praise of his friend; but they part with a mere 'Good-bye,' they meet with a mere 'How-d'you do'; and they don't write to each other in the interval. Curious modesty, strange stoical decorum of English friendship! 'Yes, we are not demonstrative, like those confounded foreigners,' says Hardman, who not only shows no friendship, but never felt any all his life long."

Some phrases perpetuate a practice or quality, which in popular estimation becomes the prevailing and almost the sole characteristic of a race.

A Parthian shot, the last word; alluding to the Parthian mode of warfare, their turning to discharge their arrows as they retreat in simulated flight. To catch a Tartar, to find something more difficult than you expected to tackle. "If you pick up a diverting original by accident . . . . He is generally a Tartar at bottom, a sharper, a spy, or a lunatic. Every person you deal with endeavours to overreach you in the way of business." (Smollett, *Humphrey Clinker*, p. 102.) Similarly, though here in its primary and not in a secondary sense, in a physical and not in a moral sense, to italicize the letters, from the use by Italian printers of the type, hence called italic, and now used to distinguish, or to emphasize a word or passage—the "last resort of the forcible feebles." But here (D'Aubigné, *History of the Reformation*, Vol. I., p. 491) in an ethical sense to denote the deceitfulness and cunning of Italians." It was a right joyous repast,

and when they had at last to separate, the legate embraced and kissed the heretical doctor. 'A Judas Kiss,' thought Luther. 'I seemed like one,' he wrote to Spalatin, 'who could not understand these italicisms.' "

An Irish bull, French leave, Dutch courage, preserve a habit or idiosyncracy of a people. In the eighteenth century a custom prevailed in France, which was sometimes imitated in England, of going away from a reception without taking leave of the hostess, so to take French leave came to mean to do something without permission, or without due notice. Goddam, a French term of reproach for an Englishman, reminds us of the habit of profane swearing of the same period; " We will return by way of the bridge, and bring back with us a prisoner, a goddam." John Bull, or the exhibition of John Bullism, does not always leave a favourable impression on the minds of other nations.

The Greek proverb, the three K's are the worst, is their estimate of the worthlessness of Cappadocians, Cilicians, and Carians. The last named were in particularly evil repute, as another proverb expresses it, " Let a Carian take the risk "; he will be no great loss, let him have the dangerous job. " We are by no means a despicable people," says Justin Martyr in his Dialogue with Trypho, " nor a barbarous tribe, nor like the Carian nor Phrygian nations." Sometimes Cretan is substituted for Carian among the three " K's." " The Cretans are always liars evil beasts slow bellies." Kretizein, to Creticize is as much as to lie. Their ferocity and mendacity, their avarice and fraud are commonplaces of profane authors. " The last of the Mysians " was a proverbial expression of great contempt. " If you want to insult anyone," says

Cicero, "call him the last of the Mysians"; and he also remarks in the same speech, "a Phrygian is usually improved by blows"; like our own doggerel—

> A woman, a dog, and a walnut tree,
> The more you beat 'em, the better they be.

The bad repute of the Phrygians continued into Christian times; for the name became synonymous with heretic. Bulgar was also a religious title, equivalent to Paulician, as well as a national name. Waldensian, whether derived from vallis, valley, hence Vaudois, or as a personal name from Peter Waldo of Lyons in the twelfth century, became a term of reproach. Joan of Arc was condemned for heresy as a Vaudoise. The French barbet, a poodle, is derived in derision from barba, uncle, the official title of a Waldensian pastor, or preacher. Waldenser in the West was used as a common noun to denote a heretic, as Manichee was in the East: while for the Jew, Minni and Minaean, meaning heretic and also Christian, perpetuated the memory of the Persian Manes or Mani (died 277 or 278 A.D.) to whom Manichaeans trace their origin.

These Waldenses, like the Albigenses of a former day, were often held to be Manichees, and endured savage and long-continued persecution. One outbreak called forth effective intervention from Cromwell, and inspired Milton's ode on the Massacres in Piedmont.

The Albigenses may perhaps be called more correctly Cathari. "In the thirteenth century, especially in France, Catharism was heresy par excellence. The words Catharist and heretic were almost synonymous. It was in the struggle against Catharism that the Inquisition as an organised institution came into being." (Holmes, *The Albigensian or Catharist Heresy*, 1925: p. 89).

Sadducee, another name for heretic in opposition to the orthodox Pharisee, is also traceable to a proper name. Zadok and Baithos, or Boethus were two disciples of Antigonus of Socho, early in the second century B.C. They, misunderstanding the teaching of their master, founded the sects of the Zadokin or Sadducees and of the Baithusin. These sects rejected tradition and took their stand on the revealed word alone. Their names, like that of Epicurus, became the designation of heretic, whether Jewish or Christian. (See Buxtorf's *Lexicon;* and Taylor's *Sayings of the Jewish Fathers.*)

Pharisee and Sadducee are pilloried in our language; the one as the type of hypocrisy and pride—" pharisaic sins "—the other of cynical indifference and contemptuous atheism. " The casuistry of the pharisee and of the Jesuit must be avoided as a moral pestilence." (*The Nation's Morals,* page 101, 1910), " When a man is tempted to do a tempting thing, he can find a hundred ingenious reasons for gratifying his liking . . . . And on this and other matters he thought he would compromise with his conscience, and that Sadduceeism was a very convenient and good-humoured profession of faith." (Thackeray, *Pendennis,* Chap. LXIX.).

" It is the true Lesbian rule which shapes itself according to that which we wish to measure by it." What is this Lesbian rule? Clew after clew was followed, till at last the pursuit ended and the explanation was found in Aristotle's Ethics. One rejoiced with the joy of an early voyager, when he discovered an unknown island in the Pacific. " For the rule for what is indefinite must be itself indefinite, like the leaden rule (canon) in the Lesbian architecture, the rule is

not fixed, but shifts itself according to the shape of the stone." Lesbian architecture appears to have been a sort of cyclopean masonry, which may have been a relic of early Pelasgian occupiers of the island. Polygonal stones were used in it, which would not be measured by a straight rule. Hence, as in the quotation above from Wylie's *History of Protestantism,* " according to the Lesbian rule " is equivalent to uncertainty in moral judgments, expediency, " economy." The Greeks had two verbs derived from the name to denote the licentious character of these islanders. Also a proverb, " After a Lesbian singer," that is second-rate, in allusion to the eminent lyric poets of Lesbos, whom it was impossible to equal. The island where " burning Sappho loved and sung," for whose conduct Macleane tries to find extenuating circumstances in his note on Horace, Odes II, 13, 25. He remarks: " In our present social condition a woman could only write to her lover in such language as Sappho could address to Atthis, a young friend and pupil, who had transferred her affections to Andromeda a rival of the poetess. The passionate tenderness with which Sappho could write to her young female friends, and her jealousy of rivals in their affections, imply a state of feelings, which we cannot very well comprehend; any more than we can the affection of Socrates for some of his young pupils, which was of that sublimated kind, liable to be mistaken for a grosser feeling." " Lesbische Liebe " is inordinate affection, and " lesbiazein " is to act like a Lesbian woman.

The inhabitants of Cyprus also bore an unenviable reputation for profligacy and licentiousness. There was the chief seat of the worship of Venus; the cult of the Paphian goddess was not favourable to morals, and in English literature of the eighteenth and nineteenth

centuries Cyprian denoted a licentious or profligate person, and more specifically a prostitute. We may read in the *Newcastle Courant* of 17th December, 1825: "On Monday night a drover from the south country, very much intoxicated, was observed by the watchman in Catherine Street, Edinburgh, in the hands of some cyprians of pocket-picking ability, whose fingers were actively employed about his pockets. For his own security he was conducted to the Police-office, and detained there all night. Upon searching him there were found upon his person money and drafts upon the banks to an amount exceeding 8000l!" The *Sun* of 1829 refers to "a cyprian of the lowest grade"; and the *Saturday Review* of 1859 speaks of "the cyprian patrol, which occupies our streets in force every night."

Cyprus was rich in copper. Hence cyprium was the Latin name for this metal, late Latin cuprum, German Kupfer, English copper, French cuivre. While Semitic nations attached the name of the island to sulphur, which in Assyrian is Kupru, in Aramaic Kubrith, in Arabic Kibrit, in Syriac Kebritho, and in Hebrew gophrith. Similarly the gopher wood, Genesis 6, 14, of which the ark was built, is probably the old name in Hebrew for cypress planks, which on account of their hardness and durability were used by the Phœnicians in building ships: the cypress tree, Greek Kyparissos, cupressus, also preserves the island's name.

The Phœnicians left a bad impression on the mind of the Greeks as lustful and cruel; phænikizein, to imitate the Phœnicians in manners or language, was also "to practise brutal lust." They gave their name to a dark red, crimson or purple cloth, of which the military cloak of the Lacedaemonians was made, a red

flag or banner also was called after them, phœnikis. So scarlet is derived from Sicily, through the Persian pronunciation Sakirlat of the Greek name of the island Sikelia: here during the Arab dominion there was much cotton and silk manufacture. The old French form was escarlate, the Low Latin scarlatum.

A Phœnician untruth was something "more suitable to the fables of poets, than to the uncorrupted records of history"; it was a sailor's yarn or a trader's assertion. Compare also the Roman conception of the untrustworthiness of the Carthaginians; "Punic faith" was proverbial for bad faith rather than good.

They had a similar opinion of the Sardinians, as a faithless people, and so this disrepute has been perpetuated to our own day in sardonic, meaning heartless, false, unfeeling, grim. "You were scarcely conscious of Lord Salisbury's capacity for satire and sardonic epigram, when you saw him in his own rooms." We also have a "sardonic smile." (Sir J. Denham, *Memoirs of the Memorable,* pp. 108 and 112). The island has given us the word sardine also.

The "lying Greek" was proverbial; the outcome of conquest and oppression. Virgil (Æneid, II, 152) in his account of the stratagem of the wooden horse personifies the quality in Sinon, "an adept at deceit and well-taught in Grecian artifice." With Athenian curiosity, we have Spartan hardihood and endurance, and Laconic paucity of words. "In these days when laconism is nearly as dead as Sparta, their brevity is admirable." (*Nation and Athenaeum,* 30 June, 1923.) "The Athenians spent their time in nothing else but either to tell or to hear some new thing."

Pope writes to Swift: "I grow laconick even beyond laconicism; for sometimes I return only yes or

no to questionary or petitionary epistles of half a yard long." Gregory Nazianzen in a letter to Nicoboulos however understood by "laconizein," to laconize, "not merely the use of few words, as is the common opinion, but comprehensiveness combined with brevity of expression, the saying much in few words, (as Addison has it, a discourse not only "very short but pithy"). I call Homer a most concise, laconic writer, and Antimachus a very prolix one; that is if you judge by actions not words." Antimachus wrote an epic poem on the Theban War. In the twenty-fourth canto he had not yet brought his hero, it is said, so far even as to the gates of the city. The emperor Hadrian, nevertheless, placed him above Homer.

"A piece of Grecian confidence" (Daille, *The Right use of the Fathers,* page 119), that is for one to make an assertion, and confidently to maintain his own *ipse dixit*, when all the evidence is to the contrary, and there is no support for his assertion.

Roman as well as Grecian may take on an evil connotation, as here (Holmes, *The Albigensian or Catharist Heresy,* page 48)—"The Lombards in the North who long remained Arians, had a profound aversion for the authority, whether Imperial or Papal, which was seated in Rome: and even after they had been converted to Catholicism, the name Roman was for them the synonym of everything that was corrupt and base."

"I could wishe it in England," says a writer in 1579, "that there were greater preferment of the valiant Spartanes, then the sottishe Hylotes." A Helot, a serf, a bondman (the word in former days had various spellings as above—also Ilot, Elyot, and other forms) was originally the name given to the slaves of the

Spartans. These were either the remnants of an older race inhabiting Lacedaemon (or Laconia), or prisoners of war, a down-trodden people, kept in close servitude. The word became a common name for a serf or slave in general. "The Saxon helot of the Conquest grew into the sturdy English freeman." (1862) "God's heroes may be the world's helots." (1877) "Meanwhile the whole body of the inhabitants of Ireland were treated as economic helots by the British Parliament. Irish industries, mainly Protestant, were crushed out by laws dictated by English commercial jealousy." (Trevelyan, *British History in the Nineteenth Century*, p. 100.)

The metaphorical use of Trojan in English impersonates two qualities as defined in the Century Dictionary; the one a plucky or determined fellow, one who works or fights with a will (Thackeray). "A trustier old Trojan never belted a broad-sword by a loop of leather" (Scott). So Shakespeare I, Henry IV (Act II, 1. 72), "Tut! there are other Trojans that thou dreamest not of, the which for sport sake, are content to do the profession some grace." The other impersonation is a boon-companion, suggested in this quotation from Scott's *Nigel*: "Noble guest, forbear the Captain, he is a very Hector of Troy" "the cowardly, hectoring, murdering villain." This leads on to the further meaning, an irregular liver, and results in its use as a term of reproach in general. "Sam, the butler's true, the cook a reverend Trojan." (Fletcher and Shirley, *Night-walker*, II, 1). Thus this people is the butt alternately of praise and blame.

The Amazons, that Scythian race of female warriors famed in Grecian story, take their designation probably

from a Scythian word am-azzen, virago, or heroine; for virago was in its origin no term of contempt for a scolding woman or a mannish girl. "Vos etenim, juvenes, animum geritis muliebrum; Illa virago viri." You, youths, have but the courage of women; that girl has the soul of a hero—like the maid of Saragossa, or Joan of Arc: and the use of the word, amazon, in English, is suggestive rather of esteem than of reproach. Virago, another form of virgo, according to its use in the classics, was just a strong, healthy girl, vigorous in mind and body; the term was applied to Minerva, Diana, Juturna. The derivation of the word amazon from the Greek, with the meaning that they were without a breast, having destroyed the right one, so that it should not interfere with their use of the bow; is a case of popular etymology, and derives no support from the remains of ancient art, in which Amazons are pourtrayed.

A modern race of Amazons exists or existed in Africa. The King of Dahomey (1876) is said to possess an army of 15,000 troops, of whom 2,500 are Amazons, vowed to celibacy, and distinguished for their bloodthirstiness. All the females in the state belong nominally to the King, and at a grand yearly festival there is a general distribution of wives.

In the Journal of a Tour to the Hebrides made by Dr. Johnson and Boswell in 1773, the following passage occurs. The chief of the small island of Ulva "insisted that the Mercheta mulierum, mentioned in our old charters, did really mean the privilege, which a lord of a manor, or a baron, had to have the first night of all his vassals' wives." . . . . "He told us that still, on the marriage of each of his tenants, a sheep is due to him; for which the composition is fixed at five

shillings. I suppose Ulva is the only place where this custom remains."

The similarity of the name of the river Amazon in South America is accidental; unless perchance the form of the name was suggested to geographers under the idea that the river took its rise in Asia, in the country of the Amazons. In reality this name is the Indian word Amassona, boat-destroyer, so called because of the proroca or bore, twelve to fifteen feet high, which rushes up the river three days before the new and the full moon.

"Milesian tales" were shady stories from Miletus, a town in Asia Minor, whose inhabitants were luxurious and licentious. The term was adopted by the Romans for this kind of composition; "Milesia" are loose songs. In allusion to its trade, especially in wool, the Jews had a saying: In the days of Messiah the land of Israel will produce sweet cakes and milesian garments (that is of fine wool).

The characteristic of the Thracians seems to have been excitability—especially among the women—Thracian Bacchanals—for from "Thracian woman" is derived, according to Plutarch, an adjective and verb with the meaning religious or fanatical, in other words, enthusiastic, inspired, or possessed by the god.

In the fourth and again in the twelfth century there were bands of "enthusiasts" called Messalians from an Aramaic word (occurring Dan. 6.11 and Ezra 6.10) meaning to pray, in Greek Euchitæ, that is Praying ones. They were also called Enthusiasts because they pretended to be inspired and to hold converse with the Holy Spirit. There were both pagan and Christian Messalians, of which the pagan were the more ancient. The Christian Messalians seem to have appeared first

in Mesopotamia, and then to have spread into Syria. (See Moshcim's *Ecclesiastical History*.)

Smollett, describing Humphrey Clinker's excursion into Scotland, writes: "Everything here (Loch Lomond) is romantic beyond description. This country is justly styled the Arcadia of Scotland; and I don't doubt but it may vie with Arcadia in everything but climate. I am sure it excels it in verdure, wood, and water." Captain Cook, in his first voyage (I, chap. 8), describing a walk in Otaheite, remarks: "Under these trees were the habitations of the people, most of them being only a roof without walls, and the whole scene realised the poetical fables of Arcadia."

Arcadia furnishes an example where the literary usage of the name has quite overshadowed the original. In literature Arcadia denotes an imaginary country, which has little in common with the actual territory of that name in the Morea, of which it forms the Alpine centre. A land of "rugged mountains and gloomy defiles, a harsh and wintry climate, a poor and barren soil, tilled with infinite patience, a home that exiled its children to seek bread at the risk of their blood, a climate more opposed to intelligence and to culture than even Boeotian fogs; a safe retreat of bears and wolves—this is the Arcadia of old Greek history." How is it that poets have made us connect the name with Arcadian simplicity, with rural ease and pastoral happiness? "The sound of the shepherd's pipe and the maiden's laughter, the rustling of shady trees, the murmuring of gentle fountains, the bleating of lambs, and the lowing of oxen—these are the images of peace and plenty, which the poets have gathered about that ideal retreat."

Mahaffy in his "Rambles and Studies in Greece"

(1892), pp. 312 fol., gives the history of this change from the actual to the ideal, from the historical to the poetical—from Arcadía as the inhabitants of the real country call their land, to Arcádia the name of the idyllic region; though few note the change of accent. The cause of the change of our conception of the country is curious; it would now be called a literary romance. "We reach the year 1500 A.D. without any trace of a poetical Arcadia. But at that very time it was being created by the single work of a single man."

"The celebrated Jacopo Sannazaro, known by the title Aetius Sincerus in the affected society of literary Naples, exiled himself from that city in consequence of a deep and unrequited passion. He lay concealed for a long time, it is said, in the wilds of France, possibly in Egypt, but certainly not in Greece; and immortalised his grief in a pastoral medley of prose description and idyllic complaint called Arcadia, and suggested, I believe, by the Gallus of Vergil. Though the learned and classical author despised this work in comparison with his heroic poem on the Conception of the Virgin Mary, the public of the day thought differently. Appearing in 1502, the Arcadia of Sannazaro went through sixty editions during the century; and so this single book created that imaginary home of innocence and grace, which has ever since been attached to the name, Arcadia." Arcadian simplicity, the simple life of nature of its inhabitants, is a figment of poetic brains; as unreal as "the romantic adventures and high-flown Arcadian compliments," which Heriot deprecates in Scott's *Nigel*.

How differently has that other pasture land Boeotia, fared! "Men in all ages," says Fuller, "have made themselves merry with singling out some place, and

fixing the staple of stupidity and stolidity therein." So the Greeks had a proverb, " Boeotian pig," indicating not so much greed or gluttony as dullness and stupidity: a Boeotian jackass: a Cyprian ox meant a greedy fellow: for the Greeks and Romans attributed to the pig those qualities which we assign to the donkey or the goose. Perhaps this name as applied to Boeotians was suggested by the name of one of the tribes; denoting it may be that the tribe inhabited the haunts of the wild boar: as with us the personal name Swindle designates those who lived in the valleys where the wild pigs roamed, Swinedale or Swindale. Strabo (VII. 7.) mentions that Boeotians were formerly called Hyantes, as Pindar says " there was a time when they called the Boeotian nation Hyes "; this same citation the Scholiast on Olym. VI, 1, 152 refers to the Dithyrambs with the reading Syes for Hyes. In Bk. IX on Boeotia (chap. 2) Strabo says again that Hyantes inhabited Boeotia, and also dwelt in the Phocian town, Hyampolis. Can the assonance of this name with the word Hys, plural Hyes, pig, have anything to do with the origin of the proverb (Boeotia Hys) Boeotian pig to denote a stupid person? Pindar (Olym. VI, 152) sings of one who though a Boeotian could not be called by the opprobious epithet " pig " or dullard. This, however, is the meaning of the name in English—a stupid clown, a thick head, or as in the North we say, " fat-heid " (pronounce heed): and in the Oxford Dictionary we meet with quotations such as these: (1598) " I, dull-sprighted fat Boeotian Boore "; (1786) " A dim Boeotia reigns in every skull "; (1789) " I live quite in Boeotia, and Boeotize daily "; Byron speaks (1809) of Lambe's Boeotian head, and Carlisle (1831) of Boeotian simplicity: in 1869 we read of a

" man of a very blunt Boeotic dull wit; and in 1884 Essex appears to be looked on as the Boeotia of England. Other eastern counties shared this position, if we may judge by the way in which Henry VIII addressed the rebels of Lincolnshire in 1536 (as given by Froude): " How presumptous then are ye, the rude commons of one shire, and that one of the most brute and beastly of the whole realm, and of least experience, to take upon you contrary to God's law and man's law, to rule your prince, whom ye are bound to obey and serve, and for no worldly cause to withstand."

" Taffy was a Welshman,
Taffy was a thief "—

are words familiar from childhood's days as a nursery rhyme, embodying the popular opinion. In " Tudor Studies " (Wales under Henry VII), we are given the following lines: (and the preamble to an Act of 1534 is equally uncomplimentary)—

" I am a Welshman, and do dwell in Wales,
I have loved to serche boudgets and looke in males;
I love not to labour nor to delve nor to dyg;
My fingers be lymed lyke a lyme twyg;
And wherby ryches I do not greatly set
Syth all hys fysshe that commeth to the net."

" As for the Welsh view of the English at the same period, it is best left in the obscurity of an unfamiliar tongue. Such national estimates are commonly unfair." " An Italian relation says there is no country in the world where there are so many thieves and robbers as in England."

Everyone has heard of the " Wise men of Gotham," a nickname for the Royal Society (1645, incorporated by royal charter, 1662), which was satirised by Samuel Butler in his poem " the Elephant in the Moon." The

society, according to his opinion at least, ran too much at that time, into the virtuosi taste, and a whimsical fondness for surprising and wonderful stories in natural history. Gotham is a village in Nottinghamshire, the inhabitants of which got a reputation for foolish blundering; so Gothamite, Gothamist, denotes a simpleton, one who pretends to great wisdom, a wiseacre.

The phrase " a wee bit fifeish " is almost equivalent to " he has a bee in his bonnet," and suggests that the inhabitant of Fifeshire is peculiar, a little simple, not at all like an Aberdonian. A Suabian, too, in South Germany, enjoys the same reputation, for simplicity, and I would add good-humoured kindliness also.

" Very, very fifeish " (*i.e.*, deranged), " as the east country fisher-folks say "; writes Scott in *The Pirate*: on the west coast the word is said to mean " sly." " The term fifeishness," states Jamieson in his Scottish Dictionary, " is said to have had its origin from a considerable number of the principal families of the county of Fife having at least a bee in their bonnets."

In 1564 the Merchant Adventurers of Newcastle-on-Tyne passed a bye-law forbidding anyone to take as an apprentice a native of Tynedale and Redesdale, because they " commit frequent thefts and felonies," and no good can proceed " from such lewd (that is, laicus, ignorant) and wicked progenitors "; (Tanner, p. 315 note). When astrology was a respectable science, responsibility for these things was shifted on to the stars. " Romans and Tuscans are so corrupt because of the ascendancy of Venus over them; the Lombards are scientific through the influence of Mercury," affirms Cecco d'Ascoli: see Thorndike, *History of Magic,* II. p. 955.

How is it that a Gascon is a braggart and a boaster and becomes a synonym for conceit, as in this couplet:

> A peacock in pride, in grimace a baboon;
> In courage a hind, in conceit a Gascoon."

Of Vaquier, who recently achieved some notoriety as a murderer, it was remarked in the *Newcastle Journal* of the 11th August, 1924: "He is a typical Gascon, hot-headed, passionate, wildly imaginative, and inordinately conceited." From these people we get the word "gasconade" for extravagant boasting. Like to rodomontade, to gasconade is to boast, to brag, to bluster: a gasconade is a boast, a bravado. "Was it a gasconade to please me, that you said your fortune was increased to one hundred a year since I left you?" (Smollett, *Humphrey Clinker*.) Dumas, however, pictures his Gascons as men endowed with courage and resource, albeit cruel and deceitful.

IV

In other cases the process has gone further. Some national names have become in the languages of other peoples common nouns, which by general consent express tendencies and habits attributed to that nation in an especial degree. The name is now employed not to denote the nation, but the tendency or habit attributed to it, and as it were crystalized in the name. Thus to jew is to cheat, to over-reach in the way attributed to Jewish traders or usurers. Though these habits are by no means confined to traders or money-lenders of that race. For example (1849) "Is it that way you'd jew me?" (1891) "He'd take care he

didn't jew him again" : and an American writer in 1921 uses the expression, "to jew down." In Spain a waggon is called elheudi, the Jew : much as the natives thought that the horses and oxen, brought by the first settlers to Australia, were their wives or womenfolk, because they bore the burdens. Ægyptiazein meant, for the Greek, to be sly or crafty, their epitome of his character; to be an Egyptian in word or deed.

What varying fortune has attended the Slavs, Slavonians; and that other body of tribes, the Franks, Franconians, that is, the spearmen, who in the fifth century A.D. overthrew the Roman power in Gaul, and gave their name to the country, France, and themselves became French : though Bartholomew of England, of about 1230, with national prejudice is uncertain whether this name does not come "a franco carnifice," from a free hangman, who became king at Paris and from whom the executioners received privileges (Thorndike II, p. 427). Their name during the Crusades was applied by the Turks and Arabs to all the nations of Western Europe, Franks or Feringhees; it is still the designation by which these nations are known in the Near East. Sometimes transliterated Frangi also; and in Eastern Turkistan, Parang.

The native name, Slav, which is said by some to mean "glory" and by others "an intelligible speaker," has thus met with a fate similar to that, which has befallen Carib. For Slav has become slave, and their name is associated with servitude; while the Franks maintained their freedom; and their name calls to mind the qualities of the free, liberality, generosity, frankness.

The destruction, which marked the inroads of the barbarians from the fifth century to the fall of the

Roman Empire in the West, has made the name of Hun synonymous with a wilful and uncultured devastator of nature or art. "The marauding Hun's delight it is to trample on flowers, burn the underwood, and kill the birds and beasts": equally descriptive now of some visitors to the country, as when written in the *Pall Mall Gazette* in 1892. At an earlier date (1806) also you might visit "an awful Ruin in the company of a romp of one sex or a Hun of the other." You may likewise find modern graffiti on the Pyramids. Hence Hun-like has the meaning of impiously destructive, and in a similar sense the adjectival forms Hunnian, Hunnic, Hunnican, Hunnish, occur in the seventeenth century, and again in the nineteenth; while in the third decade of the twentieth century Hun is almost equivalent to German. Cruelty is likewise associated with the name; a newspaper writer speaks of "lumbago, that Hun of nerve torturers."

So "Goths and Vandals" is a common phrase for boorish and uncouth destroyers. "If M. Poincaré 'succeeds' he has brought Central Europe to ruin, and Great Britain to the brink of it, and has done more than Goths and Vandals to devastate and destroy the slowly built civilization of the last century." (Ramsay Macdonald in the October number of *The Socialist Review*, 1923). Vae Victis! exclaimed the Gallic conqueror of the fourth century B.C. Vae victis exclaims the modern Brennus of the twentieth century A.D., and he also throws a sword into the scale. "When tesselated pavements come to light in our streets or fields, the modern Goth gazes with the same stupid wonder, without the same respect, with which the barbarians of this land (Morocco) look upon their fathers' works" (Urquhart, 1850, *Pillars of Hercules* II, p. 83).

" Those Gothick and rude Spirits being no more able to counterfeit the Graces and Elegancies of those great Authors, than an Ass is to imitate the warblings of the Nightingale " (Daille, 1675, *On the Right use of the Fathers,* p. 30). " We regard the proposal to abolish these gracious and venerable types . . . . as an irritating piece of pedantic vandalism." (Green Book, 1924, p. 8). In the *Daily Mail* (31st August, 1925) we read : " One in every ten thousand visitors to Peterborough Cathedral is a vandal or worse. The Midland Reafforestation Association, which for twenty years reclaimed unsightly waste land in the Black Country, making slag heaps green with willows, poplar, ash and larch, ceased operations early in the summer of 1925 because its work was largely frustrated by youths, who pulled down the trees and fences and burned the grass. One can scarcely blame the landowners, who close their parks and woodlands altogether, for they simply cannot afford to keep on repairing wanton damage."

" Popery and more than Gothic barbarism would invade all, if learned men were not better taken care of than they were "; we read in Strype's *Cranmer* (II. p. 162). This connotation of the word—Gothic rudeness as opposed to classical culture—is perhaps traceable to the use of the word as an equivalent of Teutonic or Germanic in opposition to Greek and Latin. Thus " les siècles Gothiques " are the dark ages; and Gothic architecture is the architecture of Western Europe from the twelfth to the sixteenth century, which is not in accordance with classical models. It was Wren's intention for the new St. Paul's to remodel the greater part " after a good Roman manner " and not " to follow the Gothic Rudeness of the old Design."

Similarly romantic, as applied to language, is some-

thing written in the vernacular, the vulgar tongue, and not in Latin. The various dialects derived from Latin, the language of Rome, became the Romance languages; and a tale in the vulgar tongue was a romance. Then as many of these tales were grotesque and improbable or fictitious, a romance became fiction; and romantic assumed the meaning of wild, improbable, incredible, false, a romantic tale—and romantic scenery—you could hardly believe your eyes, so grand so imposing was it, so wild. "He tells us romanticly on the same argument that many posts went to and fro between Peter Martyr and Cranmer while the imaginary disputation before mentioned lasted." (Strype, *Cranmer* II. 238.) Romanticism is revolt from a classical to a medieval, otherwise Gothic, style. And the wave of mediævalism, which threatens to engulf us, derives a great part of its force from the romances of Scott.

In the Middle Ages the Tartars took the place of these earlier invaders. Like them they poured forth from the wilds of Central Asia, and left terror and destruction in their path. The name, given promiscuously to all the Mongolian tribes, is more correctly spelt Tatars from a root meaning to stretch or spread a tent; they were nomad tribes; the spelling Tartar arose from medieval writers connecting the name with Tartarus, the infernal region of the Greeks and Romans. "Tartari quasi Tartarii, exeuntes ad instar dæmonum solutorum a Tartaro": Tartars as it were inhabitants of Tartarus issuing forth in the likeness of demons released from Hell. The language of Matthew Paris is coloured by the imagery of the Apocalypse. They came forth "like horses prepared for battle," man and horse seemed one. To the terrified imagination of their victims these invaders by their strange uncouth appear-

ance seemed very devils, and the atrocious cruelties they inflicted justified the illusion—"The most devilized of all devils"; Lightfoot, II. p. 420, on Luke XI, 15.

"O most inhumane Cruelty and worthy of the Scythians and Margaias only!" exclaims Daille after recounting the procedure of the Inquisition. Classical writers knew as Scythia the regions from which Huns and Tatars came. In the sixth century B.C. the Scythian tribes threw themselves upon Western Asia. Traces of this invasion may perhaps be found in the Gog and Magog of Ezekiel, as well as in Scythopolis the Greek name of Bethshan, the modern Beisan, on the Jordan. These Scythians were notorious for their ferocity. "The races of the Sarmatians and Scythians are not less savage than the Germans," says Philo; and they were reckoned among the lowest barbarians, cf. Lightfoot's note, Col. 3, 11, "differing little from wild beasts," as we estimate a Patagonian, Fuegian, or Australian. So St. Paul uses the name almost as a common noun—"barbarian, Scythian"—even the most violent and degraded individual can be truly christianised: as "Canaanite" is used in Zechariah to denote a profane person, and not as a proper name; or in Hosea (12. 8.) as the equivalent of merchant or trader; "deceitful balances are in his hand." Shulamite, that is Shunamite, in Canticles denotes not a woman of Shunem; but is used in a secondary sense as a common noun to denote a fair damsel. It is an honorific title conferred on brides in Palestine during their "queenship," that is for seven days after the wedding. (Oesterley, *The Sacred Dance,* p. 178).

By the use of the word Philistine, applied to people regarded as the "enemy," it might seem that we had

inherited the political antipathies of the Israelites, though I have not noticed it among the proofs adduced of our identity with the lost tribes. Dryden writes 1687 (Hind and Panther II, 1. 3.)

> Dame, said the Panther, times are mended well,
> Since late among the Philistines you fell.

At an earlier period Lee writes to Henry VIII: "Nowe sire, as God hath endued your Grace with Christian courage to sett forth the standard against these Philistines and to vanquish them, so I doubt not but that he will assist your Grace to prosecute and perform the same." (Froude, *History*, Chap. VI, p. 31, note.)

According to the Oxford Dictionary the word was used in this sense from the beginning of the seventeenth to the middle of the nineteenth century, and sometimes humourously for bailiff or tipstaff, as in German also. Since that time, under the influence of Carlyle, Philistine has assumed a metaphorical meaning akin to Goth, a boor, an uncultivated person. In 1831 he writes in his Essay on German Poetry—"To a German we might have compressed all this long description into a single word. Mr. T. is simply what they call a Philister; every fibre of him is Philistine." Matthew Arnold wrote in 1863: "Philistinism! we have not the expression in English. Perhaps we have not the word, because we have so much of the thing." Perchance it is a thing not to be ashamed of altogether, for the *Quarterly Reviewer* writes in April, 1899: "Philistinism after all stands for two great habits, decency and order." This meaning of Philistine arises from the use of the word by German students to denote those who have not studied at a university, a name for the townspeople, as in the phrase "Bursch und Philister," like

our phrase " town and gown." This use of the word in German is said to have originated from a sermon preached at Jena in 1693 at the funeral of a student who had been killed by the townsmen. The text was " die Philister über dir, Simson," " the Philistines be upon thee, Samson." Ebers German Dictionary of 1798 defines the word as " a term of contempt—a Nick-Name given to common Burghers or Citizens by such as are exempt, or are no Burghers." Then the German word came to mean a pedant, an old fogey, a narrow-minded humdrum fellow—for Philisterium denotes not only the body of non-students, but also the state of a student after leaving the university, when he (or she as we must now say) settles down into the ordinary, humdrum, routine life of a staid and respectable citizen. The above meaning is somewhat different from this use of the English word found in the *Manchester Guardian* of 31st May, 1922 : " After this extraordinary exhibition of philistine ignorance and self-complacency he asks why the church does not get hold of men like himself."

The use of the word Bohemian to designate a gipsy, sometimes called in the full form Egyptians, and then a wanderer in general comes to us from the French. They applied the words, bohême, bohémien, to the gipsies since their first appearance in the fifteenth century, because they were thought to come from Bohemia, or did perhaps enter the West of Europe from that country. Then in modern French the words came to mean a vagabond in general, an adventurer, a person of irregular life or habits; in this sense it was introduced into English by Thackeray (1811-1863). " It is a mistake to think (*Newcastle Daily Journal*, 1st April, 1924), that because a few Russian ballet dancers have

been seen sipping lemon tea in Soho, it is a very 'bohemian' thing to do. Every one takes citryna in Russia, and never, to my knowledge, has the practice been criticized by the Harley Street of Petrograd." In this quotation bohemian appears to suggest something disreputable. Dickens, Dictionary of London (1879), traces the phases of meaning through which "Bohemia" has passed, and vindicates it from this implication: "It was for a long time the favourite theory among London writers on Bohemian life that in order to be a true Bohemian it was necessary to be drunken, disorderly, dirty, and dissipated. A chronic atrophy of the purse was another symptom of the disease, while a free indulgence in borrowing and promising, without their correlatives of paying and performing, were held to be indispensable to the character. As a matter of fact the animal here described is not indigenous to "Bohemia." In process of time the London writers' type of Bohemian changed. Cleanliness, order, and respect of the outward ordinances of society, combined with an absolute disregard of every moral law and obligation, have been held up in many recent novels as the qualifications of a genuine Bohemian. Both these monsters, who have usually been described as belonging to the literary, artistic, or dramatic professions, are far from representing the truth."

"Bohemianism is confined to no district, to no profession, to no class. The hall mark of your true Bohemian is that he declines to own himself a subject of Mrs. Grundy. He has emancipated himself from conventionalities and shams, and does his own work in his own way; neither seeking nor wishing on the one hand to interfere with his fellow-creatures, nor allowing

on the other any undue interference with his own actions. In fact it may boldly be said that tolerance and charity are leading characteristics of Bohemia."

This sounds highly idealistic; and reminds one of Du Maurier's Trilby. Unconventional translates Bohemian in a word. But this unconventionality may be carried to excess in dress or in manners or in morals; and tolerance may be another name for indifference. Bohemia sometimes borders on Alsatia.

Alsatia is the latinised form of Alsace or Elsass, a frontier province between France and Germany, which has been debateable ground for centuries, and often harried and desolated by contending armies. It became a refuge for outlaws of either land. Hence the name Alsatia was transferred as a cant term to the precinct of Whitefriars in London, adjoining the Temple between Fleet Street and the Strand, which possessed certain privileges of sanctuary and "for that reason became a nest of those mischievous characters who were generally obnoxious to the law." The place and its inhabitants are delineated by Scott in the *Fortunes of Nigel*. These privileges were derived from the fact that here was an establishment of the Carmelites or White Friars. "In the time of the Reformation the place retained its immunities as a sanctuary and James I confirmed and added to them by a Charter in 1608." This Charter was annulled in 1697 and the inhabitants dispersed.

The name first appears in literature in 1688 when Shadwell wrote his play "The Squire of Alsatia"; the plot is modelled on that of the Adelphi of Terence. The Alsatian bully was a well-known character for a hundred years. In 1865 *The Daily Telegraph* (22nd December) asserts: "The two countries are so closely

allied that the one cannot possibly be turned into an Alsatia for the criminals of the other."

The Caribs or Caribes of the West Indies stand in the gallery of human thought pourtrayed as blood-thirsty savages; for their name has been twisted through Caliban into Cannibal, which now bears commonly the connotation of eaters of human flesh: whereas Carib, the name by which they called themselves, is said to mean super-man, vir, hero. Take these quotations from the Oxford Dictionary: Eden Decades *New World* (1555) translated by Peter Martyr 1511: "The wylde and myschevous people called Canibales or Caribes, which were accustomed to eate mannes flesshe (and called of the olde writers anthropophagi)"; or in 1602—*Metamorph, Tobacco* (Collier), 10.

> "Which at the Caribe's banquet govern'st all
> And gently rul'st the sturdiest Caniball."

Caliban is apparently the go-between in the union of Carib with Canibal. Whence did Shakespeare get the word Caliban? Tempest I. ii. 308 (1610). "We'll visit Caliban, my slave, who never yields us kind answer." 1. 483, "To the most of men this is a Caliban, and they to him are angels." Then it appears as a general name for a servant or slave—a term of approbrium and disgust due perhaps to the tales which reached England of the practices of the Caribs: as in Butler (1678) *Hudibras* III. i. 282.

> "I found the infernal cunning man
> And th' under-witch his Caliban,
> With scourges (like the Furies) arm'd."

George Eliot writes in *Daniel Deronda*: "Grandcourt held that the Jamaican negro was a beastly sort of baptist Caliban." Sala in 1861 coins from it an abstract noun—"Where is the Dutch pug? Where is that Narcissus of Canine Calibanism?"

V

In the speech of a Lieutenant-Governor in the year 1917 the following words occur: "In response to His Majesty's august message and the Premier's appeal, I asked the Province to raise another two hundred thousand men." This term, august, suggests the name by which the first Emperor of Rome is generally known, and which became a title of his successors. Though we do not suppose him transported to the skies, as Vespasian sarcastically observed on his death-bed, "I feel I am becoming a god"—yet his name cannot die as long as we are allowed to keep our calendar, and Socialists do not in a general cataclysm introduce also a new era. Here is another instance of the word with a slightly different shade of meaning: "Amidst these dwarfish rhymers there yet lingered for a time some of the august shapes of a former age."

The man who used the words first quoted appears likely to give his name to a harsh and contemptous method of administration. Racial hatred and political strife may give to our language both O'Dwyerism and Carsonism.

To Augustus we owe the word "palace." He built a house for himself on the Palatium, one of the seven hills of Rome, and from his time palatium became the common name for a royal residence, or a sumptous building in general, a palace. The adjective palatine, came to mean imperial; and in later times a courtier. Jerome translates basilikos, the nobleman of the Gospel, by palatinus. If a King is the shepherd of his people, his dwelling is appropriately "the place of

the bleating of flocks"; as one of the derivations, suggested by Festus, imports to be the meaning of palatium.

Cæsarism as a species of autocracy takes us back to the time when Rome was mistress of the world. The glamour of the Eternal City dazzled the eyes of men. The attempt was made to preserve this absolutism both in Church and State, even after the solvent of Christianity had begun to work. Our own generation has seen the downfall of the latest exponents of this form of government as our grandfathers saw the downfall of another. But there is a democratic as well as an imperial Cæsarism. The tyranny of the mob with its irresponsible demagogues may be worse than the tyranny of an individual, and the former generally ends in the latter. In their desire to keep their own heads on, both take the heads of others off.

The dominating character of Julius Cæsar has impressed itself deeply on the imagination of men. Their reckoning of time for centuries commemorated his clan-name, Julius; which still retains its place among the months. His byname, Cæsar, is adopted as the designation of that surgical operation, the cesarean section, by which he was brought into the world, and from whence he gained the name. There were, no doubt, Cæsars before him, as Pliny states, who from a similar circumstance also bore the name. But it is due to this man that Cæsar has become the title (a curious origin forsooth) of Emperors and Kings, and of a form of despotism which dazzles the eyes of men; and which by forgetfulness of the genius of their religion was adopted into the Christian Church.

Cæsar left his mark on Grammar also. He invented the term "ablative" in Latin. "To think of Cæsar

fighting the barbarians of Gaul and Germany, and watching from a distance the political complications at Rome, ready to grasp the sceptre of the world, and at the same time carrying on his philological and grammatical studies together with his secretary, the Greek Didymus, gives us a new view both of that extraordinary man, and of the time in which he lived." (Max Müller, *Lectures on the Science of Language,* I. p. 118.)

VI

WHO or what is Jingo? "With a good rolling jingo bass—Hearts of oak are our ships." Some derive the name from St. Gingolph or Gingulph, a personage of the eighth century, who, though canonised, was a huntsman and a warrior. The writer of his life excuses his occupation on the ground that St. Peter was a fisherman. Gingolph long served the French King, Pipin the Short, in his wars. Returning home, he drank of a certain well on his way, and feeling much refreshed thereby he desired to buy it. The proprietor thought he had made a grand bargain with a fool, but when he reached his castle the saint stuck his staff into the ground, and when he drew it out again, behold the well was there—evidently a water finder. His homecoming was not appreciated, his wife and her paramour murdered him and dismembered the body; all in vain, the pieces came together again, and the corpse of the Saint became a specific for all diseases, as may be read in *The Legends of Ingoldsby.*

Another tradition makes Gingolph a member of the Theban legion, so-called because recruited from the

Thebaid in Egypt. He, with his leader, St. Maurice, was martyred in the third century at Martigny in the Rhone Valley, for refusing to sacrifice. The little town of St. Gingolph on the Savoy shore of the lake of Geneva perpetuates his name.

Others say that Jingo is a corruption of the word Jainko, the name of the supreme god of the Basque, people, and that the word was introduced into England by the Basque soldiers, which Edward the First used in his Welsh Wars. It is said to occur for the first time in English literature in Oldham's "Satyre upon the Jesuits" (1679); others say it occurs in 1670 as a piece of conjuror's gibberish, and in 1694 as a translation of "par Dieu." In Scotland "by Jing" is said to be in common use.

Almost forgotten, the word received a new life from its occurrence in a popular music-hall song of 1878, when feeling ran high against Russia, and in favour of an alliance with Turkey.

> "We don't want to fight;
> But by Jingo, if we do,
> We've got the ships, we've got the men,
> We've got the money too."

"By Jingo" is now a common expression of admiring astonishment, and Jingoism is a term to denote exaggerated patriotism and contempt for others; and Jingoes fan the flame of discord and strife. They were prominent in the earlier stages of the Great War, and during the negotiations for peace in 1918. They made themselves heard also in the Boer War, to which period belongs also the introduction of the word "Mafficking," to denote extravagant expressions of joy, unrestrained hilarity inclining to rowdyism. The word is derived from the town of Mafeking in South

Africa, the news of the raising of the siege of which (17th May, 1900) was received in this country with extreme satisfaction. An adjective has been formed from Jingo, as in this quotation: "the danger to the Phillipines and the United States would be increased owing to the strong jingoistic elements in Japanese politics." ("Moslem World," January, 1921, p. 39).

VII

Bishop Ridley, in his own account of his disputation at Oxford in 1554, has these words: "But that that was a kind of modesty in comparison of this thrasonical ostentation." (Strype's *Cranmer*, II. p. 54.)

In the *Times*, 7th April, 1814, the following words are used of Napoleon that he was "thrasonical, boastful in success." Thraso was a braggart soldier in Terence's play of the Eunuch; and thrasonical means boastful, bullying. It is doubtful whether this word would be used by a writer of the present day; classical allusions are not so common as they once were. The classics have lost their pre-eminence as a means of education in this utilitarian age. But the word is used by a reviewer in the *Nation and Athenaeum* of May 12th, 1923: "We begin in heroic couplets of the usual high strutting thrasonical vein with a solemn assemblage of poets to transport the finger to Hades": the little finger, namely of Thomas Randolph who, between 1630 and 1632, lost it in a duel. Rodomonte, also another boastful soldier in Ariosto's play Orlando Furioso has given us a word of similar meaning. "He again ran on in a grotesque and rodomontade account"; writes Sir Walter Scott in the Fortunes of Nigel. Johnson defines a rodomontade

as an empty noisy bluster or boast, a rant: and the verb to rodomontade, as to brag thrasonically, to boast like Rodomonte. Falstaff is of the same type. These characters are for the most part modelled on Pyrgopolinices, the braggadocio captain in the Miles gloriosus of Plautus; a predecessor of Baron von Munchausen, a native of Hanover who served in the Russian army against the Turks and died in 1797: "for in these gamesome days men may give him hints which may put him upon his rodomontades." Plautus at the beginning of the play paints him thus. "The god of war, or the war lord himself, would not dare to compare his valorous deeds with yours. What about that elephant in India? You broke his arm with your fist; ah, I mean his thigh. And as I remember you killed in one day—let me see, first 100, then 50, next 100 plus 30 plus 60. How many men is that altogether? Seven thousand. You do well to keep a careful reckoning. I have none written down, I trust to memory. By Jove, your memory is excellent. And that other time in Asia Minor when you would have killed 500 at one blow, if your sword had not been blunted. For all men know that only one Pyrgopolinices at a time can exist upon the earth, superlative in valour and in beauty and in deeds that cannot be surpassed. All the women love you. Is this Achilles, that famous captain? they ask; No, it is his brother. How fair he is! How noble! How well his moustachios become him! Happy the girl he honours with his hand! What did she say just now? Both were asking me to take them out. How unfortunate it is to be so good looking; they pray, they beg, they pester; nay, they mob me: so that I cannot attend to my own affairs." Apparently then there were "flappers" in ancient Greece and Rome.

Or these boastful characters are after the pattern of Spanish soldiers, who once ruffled it in the streets of Italian towns, and who are now represented by the pantaloon of the Christmas pantomime of our youth. "Originally the pantaloon was a hectoring bravo, but when the Spanish power in Italy began to wane the Spanish capitan was turned into an abject coward who still wore the Spanish dress." He appeared as a feeble old man; "the lean and slippered pantaloon": hence pantaloon, a man's garment, in which the breeches and stockings are all of a piece. So the clown of our pantomime traces his descent from the sannio, or jester, one who makes mimicking grimaces, of the old Atellane plays; and who through the Italian, zanni, has given us the word zany, a merry-andrew or buffoon. Chauvin in the play La Cockade Tricolore (written in 1831) is a boastful character of a similar type, from whose name is derived the word Chauvinism to designate exaggerated patriotism, the French equivalent of Jingoism. The conquest of Algeria is part of the action in the comedy. Chauvin is the name of a young recruit who sings several songs, with the refrain—

Je suis Francais
Je suis Chauvin
J'étape sur le Bedouin.

The name is borrowed from Nicholas Chauvin, an old soldier of Napoleon, well-known in Paris for his devoted enthusiasm for the Conqueror.

One quotation regarding the present use of the word may suffice from the *Nation* of the 28th August, 1920: "The chauvinism manifested by students and nationalists in Italy during the War, and stimulated by the distinctly military class has ceased to exist."

A martinet, a soldier of another type, a precisian, a stickler for strict discipline, preserves the name of General Martinet, a French drill-master of the reign of Louis XIV. He invented a system of drill. "A true-born martinet never thinks he is at all severe." The popular notion attached to the word is a sufficient indication of the character.

VIII

The title, "Poesie Bernesca," for light and sparkling effusions, mocking or burlesque poems, preserves the name of Berni (1490 to 1536), who was at Rome from about 1510 to 1530 and became celebrated as "the most witty and inventive member of a certain club of literary men" in that city. Berni recast the poem, Orlando Innamorato, of which the author Boiardo, had died in 1494. This recasting, Rifacimento, became more famous than the original. The plot and characters of Boiardo's poem were adopted by Ariosto (1474 to 1533) for his play Orlando Furioso. The popularity enjoyed by these poems in those days "cannot well be conceived now that the enthusiasm of the crusades, and the interest which was attached to a war against the Moslems, have passed away." It is related that when Ariosto, walking out alone, fell into the hands of banditti, their chief on discovering that his captive was the author of Orlando, humbly apologised for not having shown him immediately the respect which was his due. Otherwise Ariosto received little temporal benefit from his literary fame. Of this kind, poesie bernesca, is Frere's poem "The monks and the giants." A fashion of poetry has been imported, writes Southey in 1820, which has

had a great run. "It is of Italian growth, an adaptation of the manner of Pulci, Berni, and Ariosto in his sportive mood."

Pasquinades, in their later development, are an allied form of literature, as exemplified in our "Anti-Jacobin" or the burlesque poems of Bon Gaultier. This was the nom de plume of Sir Theodore Martin, who published these ballads in 1856. Trevelyan, *History of the Nineteenth Century*, p. 45, writes: "The wits of Brook's Club jested at Pitt's youth and celebrated in their Rolliad pasquinades—

> 'A sight to make surrounding nations stare,
> A kingdom trusted to a schoolboy's care.'"

Pasquinade, pasquin or pasquil, that is a lampoon or satire, is said to be named after Pasquino, a tailor or cobbler of Rome in the fifteenth century, who produced scurrilous epigrams and lampoons. However that may be, the name was given to an ancient statue dug up near the site of his shop and placed at the corner of the Palazzo Orsini or Braschi. The statue represented Menelaus with the body of Patroclus. To it the populace was accustomed to affix squibs on the Papal government and on prominent individuals. At the beginning of the sixteenth century this Pasquin had a companion provided for him in the shape of another statue, representing a river god, dug up in the Campus Martius—hence called Marforio—a foro Martis. The regulation form of the pasquinade then became one of dialogue, or rather of question and answer, in which Marforio addressed leading questions to his friend: the pasquinades, sometimes called pasquils, were usually written in Latin verse—"During the first two hundred years of his career few mornings if any found him unplacarded, and the institution supplied a kind of

rough and scurrilous gazette of public opinion." The custom gradually died out. Marforio was soon removed to the Capitoline Museum : and pasquinade is now used for any libel or lampoon, though strictly it should perhaps deal with public men or public things (see *Ency. Brit.* sub voc.).

Bacon, *Advancement of Learning* (I. VII, 8), thus uses the term : " Julianus, the emperor in his book intituled Cæsares, being as a pasquil or satire to deride all his predecessors " : and Cotgrave's French Dictionary differentiating the forms defines the term : " Pasquille, feminine; Pasquill a Libell Clapt on a Poste or Image : Pasquin was the name of an Image or Poste in Rome, whereon Libels or defamatorie Rimes are fastened and fathered ; also as Pasquille."

Jacobins should not be left out when their spirit is abroad, " when the rule of persons is being substituted for the rule of law " and the common law rights of citizens are abrogated in favour of militarist domination to the loss of that liberty, gained by so much sacrifice and suffering ; (see *Manchester Guardian,* 25th October, 1920).

The Duke of Mayenne announces in 1589 the assassination of Henry III of France to Philip II of Spain in the following terms : " Sire, it has pleased God to take hence a king, whom he suffered to reign for a time, for the affliction of his subjects. This murder has been undertaken and perpetrated by a Jacobin monk, of his own motion (by the inspiration of God) and without aid or impulse from any other person. God has chosen out so humble an instrument for this vengeance, that all may see that it is purely his work." (Von Raumer, Original Documents I, p. 325.)

The name Jacobin was originally that by which

Dominican Monks were known, because at their first settlement in Paris a church dedicated to St. James had been given them. The name was then transferred to a party during the French Revolution, who held their meetings in a Dominican Monastery. Of these Carlyle writes, " they are lords of the articles, they originate debates for the legislative, discuss peace and war, and settle beforehand what the legislative is to do." To their action may be traced the Reign of Terror.

The French Revolution was at first hailed by many as the dawn of a new day for Europe and for France, but its excesses caused a revulsion of feeling and led the great majority of educated Englishmen to see that it was more likely to subvert than to reform society: like the Socialistic Communism of our own day.

Hence Canning and his coadjutors brought out the *Anti-Jacobin* as a weekly paper in November, 1797, in which the principles of innovation in morals, in literature and in politics are mercilessly attacked. By the shafts of ridicule chiefly they sought to vanquish their opponents.

The Rolliad takes its name from Rolle, M.P. for Devonshire in the Parliament which met on the 18th May, 1784, and gave Pitt a majority. Said the wits, the member for Devonshire proved himself the genuine descendant of Duke Rollo, who came to extirpate the liberties of Englishmen with the sword. The satirists of the day set up a series of mock criticisms of a supposed epic, the Rolliad, in which they pilloried their opponents.

So Tammany or Tamanend has become the title of a political organisation. In 1789 the Tammany Society or Columbian order was founded in the city of New York, as a patriotic, benevolent, and non-political

organisation. The first intention of its founders was to counteract what was believed to be the aristocratic order of the Cincinnati. The society took its name from Tamancud or Tammany, the Sachem or chief of the Delaware Indians. It was incorporated in 1805. It is divided into tribes, each under a sachem or chief, and it has a supposed Indian Ritual. The Grand Sachem wields considerable political power in the interest of the Democrats.

IX

If you conceive a deadly hate against anybody, and you desire, in a moment of passion, to get him out of your way, or because you think it for your advantage to do so, Colonel Bowie of the Southern States will lend you a knife or Colt, a revolver (Bowie-knife : a dagger knife worn in the Southern States of America, so named from its inventor, Colonel Bowie); you may take a Martini or a Mauser.

Perhaps you may decide to burke him—for the sake of greater quietness in case you fall into the hands of a Bobby or Peeler, sometimes called a Copper—and after due trial make the acquaintance of Derrick, a hangman of the seventeenth century at Tyburn (the word also means a gallows), or Dr. Guillotine, a humanely disposed physician of the French Revolution.

You might perhaps meet with Farmer Lynch of South Carolina, who, brought in from his fields, with or without inquiry by an improvised court, would string you up to the nearest tree—that is, would lynch you—a rude sort of justice like that practised at Jedburgh (Jeddart justice); though there they would hang you

GUILLOTIN

first and try you afterwards—such measure as was meted out to men of Bewcastle in the Waste when they visited " Canny Newcassel " in the sixteenth or seventeenth century. " The County of Northumberland," writes Roger North, " hath been exceedingly infested with thieving of cattle, which is the remains of the Border Trade. After the union to prevent this thieving trade the Crown sent commissioners of Oyer and Terminer, directed to an equal number of English and Scotch, extending to certain limits on each side of the Border; and being continued, it is therefore called the Border Commission. These meet in their Sessions, and hang up at another rate than the Assizes, for we are told that at one Session they hanged eighteen for not reading sicut clerici. This made a considerable reform, but was accompanied by sharp practice. In these latitudes a violent suspicion was next to conviction. A man was brought before the Lord Keeper, who refused to convict for lack of evidence; in short, the man escaped, much to the regret of divers gentlemen, who thought he deserved to be hanged, and that was enough. While the Judge at the Trial discoursed of the evidence and its defects, a Scotch gentleman on the Bench, who was a Border Commissioner, made a long neck towards the Judge, and ' My Laird,' said he, ' send him to huzz, and yees neer see him mere.' "

Some would derive the word " Lynch " from James FitzStephen Lynch, Mayor of Galway, in Ireland, in 1493, who, a second Torquatus, sentenced his own son to death. More usually, the origin of the word is traced to a Virginian planter of this name, who, in the American War of Independence, undertook to raise funds for the revolutionary cause in his neighbourhood, and with two friends, Robert Atkinson and Thomas

Callaway, formed an informal court. Loyalists who refused to subscribe were imprisoned or banished; and Tories brought before this Court were sometimes hanged up by their thumbs until they shouted "Liberty for ever." The death penalty, it is said, was never inflicted.

Burke was a notorious criminal, who in conjunction with his partner Hare, suffocated his victims and sold their bodies for dissection. He was executed at Edinburgh in 1829. As soon as he appeared on the scaffold, the crowd shouted "Burke him, burke him! Give him no rope! Burke Hare, too!"

If your ambition rises higher, and you would murder on a large scale, Armstrongs, Gatlings, Maxims, Zeppelins, and kindred inventions of modern science are ready to your hand. By these you may carry devastation, terror, and death over fertile fields and prosperous towns. You will escape the uncomfortable consequences of a single murder. You will not be suspended by a manila from a derrick on the mizen yard, nor will the guillotine take off your head. Rather you may be acclaimed a hero, and have your name perpetuated in a jacket or a pair of boots. You may receive a star and garter, a peerage and pelf. The patient tax-payer will subscribe ten thousand pounds a year for your maintenance, as recorded in the Civil List; and you may be the founder of a line of hereditary rulers of a vast empire. All the same, murder ne'er prospers: why? for when it prospers, none will call it murder: if we may be excused for paraphrasing—

> "Treason ne'er prospers: what's the reason?
> Why when it prospers none dare call it treason."

If anger is short madness, war is a long drawn out madness! when a whole people is afflicted with

temporary insanity the slowly built up edifice of civilisation is shattered into fragments, and the nation in a comparatively short time relapses into barbarism.

During the Napoleonic wars the poets were the most blood-thirsty part of the population: in the late war newspaper writers and critics in their arm-chairs were more vindictive and sanguinary than professional soldiers, while maiden ladies were more anxious than fighting men that "war should bathe his wasteful sword in gore." "Like others of his time the Professor was caught by the glamour of war always renewing its brightness in times of peace among imaginative people ignorant of war's reality. . . . .Twenty years later the epicures of blood got their bellyfull. One surviving writer among them still ventured to speak of bloodshed as the Condy's fluid of Humanity, but our millions of fighting men did not relish the comparison; and few even among our bishops would now mistake the boom of guns, however distant, for the voice of God." (*Nation,* 20th May, 1922.)

"I once heard a politician," says Bevan (*Hellenism and Christianity,* 1921), "speaking on a platform claim for Christianity among other things credit for the invention of Lyddite shells. That seems to me a confusion." This explosive was first tested in England at Lydd in Kent; hence the name. Armstrong and Company bought the patent from M. Turpin, who is now (1888) personally assisting in the manufacture of Lyddite, the English name for Melinite; as we are told by a quotation in the Oxford Dictionary.

X

This change in moral values serves to explain the difference of the reputation Machiavelli enjoyed in his own country and in ours. This Italian statesman and writer of the fifteenth century has given two words of sinister import to our language. From his first name, Niccolo, we have a nick-name for the devil "Old Nick." From his surname, Machiavelli, an adjective has been formed to denote what is shamelessly treacherous, cynically cruel, in one word, devilish; satanic sagacity, subtilty combined with complete disregard of moral principles, unblushing duplicity, and refined selfishness.

> "Nick Machiavel had ne'er a trick
> Though he gave his name to our Old Nick."

Macaulay in his essay explains this difference of estimate by difference of character, engendered by political necessities, and what we should call now general environment; this produced different states of moral feeling. "Among the rude nations which lay beyond the Alps, valour was absolutely indispensable. Without it none could be eminent: few could be secure. Cowardice was therefore naturally considered as the foulest reproach. Among the polished Italians, enriched by commerce, governed by law, and passionately attached to literature, everything was done by superiority of intelligence. Their very wars, more pacific than the peace of their neighbours, required rather civil than military qualifications. Hence, while courage was the point of honour in other countries, ingenuity became the point of honour in Italy."

"From these principles were deduced by processes strictly analogous, two opposite systems of fashionable morality. Through the greater part of Europe the vices which belong to timid dispositions, and which are the natural defence of weakness, fraud and hypocrisy, have always been most disreputable; on the other hand, the excesses of haughty and daring spirits have been treated with indulgence, and even with respect. The Italians regarded with corresponding lenity these crimes which require self-command and address, quick observation, fertile imagination, and profound knowledge of human nature."

"Such are the opposite errors which men commit when their morality is not a science but a taste; when they abandon eternal principles for accidental associations."

When a society is shaken to its foundations the basis of morality is changed. Men even renounce their religion, for instance, Mohammedan instead of Christian doctrine is taught. Other moral values are set up, the standard of life is changed; different qualities and employments are accounted estimable and honourable. What is useful to the state is the grand criterion by which all is judged, and even vice is pressed into the service. Sir William Jones, during the Napoleonic wars, in the preface to his translation of the "Seven Suspended Poems," expresses the opinion that men of literature should always be under a flag of truce, and that books should pass current through all countries in the interests of knowledge, during war. But such sentiments receive scant consideration during the reign of brutality and force. Men of science quietly continue their work in the midst of turbulence and strife, unless they are killed by some over-zealous soldier, as

Archimedes was in 212 B.C. at the age of seventy-five. He is still remembered by the Archimedean screw, which he invented for pumping water out of the great ship he designed and built—the "Mauretania" of those days. Archimedes was the most famous of the ancient mathematicians. "He possessed, in a degree never exceeded, unless by Newton, the inventive genius, which discovers new provinces of inquiry and finds new points of view for old and familiar objects; the clearness of conception, which is essential to the resolution of complex phenomena into their constituent elements; and the power and habit of intense and persevering thought, without which other intellectual gifts are comparatively fruitless."

XI

DARWINISM is a working hypothesis to explain the origin of species by natural selection, and accommodation to environment, not necessarily a materialistic theory of creation. Mendelism denotes a kind of heredity, and the perpetuation of special differences by artificial selection. It recognises the appearance of ancestral characteristics in an individual after the lapse of these characteristics for a generation, or generations previous. Gregor Mendel was Abbot of Brünn, in Silesia. In 1865 he published the results of his now famous experiments on the crossing of common peas. His paper lay buried and forgotten for thirty-five years in the *Proceedings* of the Natural History Society of that place. Only in 1900 the original paper was brought to light, after his law had been re-discovered by three separate investigators.

In the *Newcastle Journal and North Star* of January 12th, 1926, it is reported: "The lecturer described experiments along Mendelian lines with certain plants and insects, but was very careful to dissociate himself from the 'Columbia University School of bananas and bottles,' which tried to make out that the Mendelian ratio in heredity was unfailing in all types. Mendelism he said, was one of those ultra-logical things for which you could find mathematical proof, but which were not always in accord with common sense."

Darwinism and Mendelism are only theories; though they are in some degree based on a record of facts, they do not explain the problem of creation, or account for the origin of life.

It is a mistake to suppose that there is any fundamental opposition between science and religion; or as we would say, perhaps more correctly, between God's revelation of Himself in physical nature, and through the minds of men, as embodied in His word written. The supposed opposition is fostered by the idea that men of science must be materialists and unbelievers in the existence of God. This notion is confuted by the life and practice of some of the most eminent scientists, who found no difficulty in being at the same time earnest and devout in the practice of religion—not only in its outward form but in its inward spirit—as sincere Christians and humble believers.

Pasteur, it is said, when present at the prize distribution in the communal school at Garches, turned to the parish priest with the words, "It must pain you as it pains me to be present at a ceremony of this kind in company of so many young people, without having once heard spoken the name of God. Believe me, I look upon a school without God as a monstrosity."

Gabriel Stokes, too, the mathematician and physicist, not to speak of Newton and Kepler, and many others, have found no incompatibility between Christianity and Science. Charles Darwin was no opponent; he recognised the beneficial results of the teaching of Christ's Gospel, and its power to raise the most degraded.

Too often the opposition has come from the official representatives of religion, in the effort to uphold their own mistaken ideas. As when the ecclesiastical authorities of the seventeenth century forced Galileo, the father of modern astronomy, to recant, and teach no longer that the earth moved round the sun. Such teaching was contrary to the teaching of the church; it was contrary to the philosophy of Aristotle; and the accepted Ptolemaic system; it was subversive of the authority of scripture, for was it not plainly stated that the sun came out of his chamber as a giant to run his course, and the world was established so fast that it could not be moved. Such dangerous teaching must be crushed, so the old man of sixty-nine only escaped torture at the intercession of a powerful friend. The story goes that after his recantation, Galileo muttered under his breath, " Eppure si move," yet still it moves. But the Inquisition was not a thing to be trifled with, and one who had so narrowly escaped its clutches would not lightly place himself again within its power.

Thus for a short time longer the astronomical system of Ptolemy held the field. Copernicus (1473 to 1543), though he held that the sun was the centre, and the earth moved round it, was compelled by his theory, derived from Pythagoras and Aristotle, to introduce into his system complex epicycles like Ptolemy. Milton adopts these theories in the account given to Adam by

Raphael of the creation of the world (*Par. Lost*, Bk. V).

> " Hereafter when they come to model Heaven
> And calculate the stars, how they will wield
> The mighty frame, how build, unbuild, contrive
> To save appearances, how gird the sphere
> With centric and eccentric scribbled o'er
> Cycle and epicycle, orb in orb."

Yet in the words, " The earth that might with far less compass move," he inclines to the new teaching of Galileo, who had died in 1642, twenty-five years before the publication of the poem in 1667. Butler (1612-80) in his *Miscellaneous Thoughts*, confesses indecision:

> " The motions of the earth or sun,
> (The Lord knows which) that turn or run,
> Are both performed by fits and starts."

Soon, however, men accepted the teaching of Kepler and Newton (though the Pope did not give official permission for the earth to move till 1821), and Galileo was vindicated; yet true religion did not perish, nor was the Bible discredited, nor its authority undermined. Two lessons we may learn—first, that no human opinion is final, even though enshrined in the acts of Councils and blessed by Bishops; and secondly, that the authority of God's word cannot be over-thrown, for in its pages He still speaks to the souls of men.

Within our own memory the discoveries of modern Geology were imagined to impugn the statements of the Divine Word, and in some quarters this science is still accursed. But in general it is now admitted that the facts of this science are not irreconcilable with the truth of revelation written. At the present time, also, it is asserted by many that a gross, material, physical interpretation of certain articles in the Christian

Creeds, deduced from statements in the Bible, and fortified by what is said to be the teaching of the Church, that is tradition, is the only true interpretation. Men who cannot accept it and assume a more spiritual and reasonable interpretation are excommunicate and damned.

XII

The spirit of Omar, who is alleged to have burnt the library at Alexandria, united with the spirit of Torquemada, the founder of the Spanish Inquisition, still exists, intolerant, cruel, shifty, implacable, vindictive; they would yet burn and torture, for the good of souls, only they lack opportunity. Others do it without this excuse, if excuse it be, and not rather aggravation of their crime. They do it in the interest of good government, or for the victory of their cause. In 1604 there died in London a man called Richard Topcliffe, who held some small post about the Court. In former years he had been an informer and noted hunter of Popish recusants, jesuits, and seminary priests. When the rackings in the Tower became too odious to the populace, authority was given to Topcliffe to examine victims in his own house. He boasted that he had a rack in comparison with which those in the Tower were but child's play. Owing to his brutal conduct his name entered into popular speech, and to Topcliffe (or Latinised as Topcliffizare) meant to hunt to extermination, to torture unmercifully, to rack to extremity; for by constant practice he had learned to a nicety what the human frame could endure without losing life or consciousness. It was a hard and cruel time, and men were callous in regard to suffering.

The conduct of Topcliffe must have been notorious for his name to be pilloried in this way.

In a time of disturbance spies and informers multiply apace: euphemistically they are intelligence officers, secret service agents. A necessary trade, it may be, when the relations of peoples are based on hatred and suspicion, instead of honesty and goodwill, but none the less abominable. In those days England swarmed with spies; plots were being hatched constantly by emissaries from the King of France, or the King of Spain, or from the Pope, to overthrow the Reformed Faith and set a Papist on the throne.

Such things are "like setting out on the barque of a Christian Church a flag of a barque of Pirates and Assassins."

Think of Bishop Ridley, 13th October, 1555, jumping up and down in his agony so far as the chain which fastened him to the stake would allow; and calling out "Give me fire, give me fire." The faggots were damp and piled too closely, so that the flame could not rise. Picture King James the First watching a man accused of witchcraft undergo the torture of the boot, until, as the wedges were driven in, the legs were splintered into fragments and the marrow spurted out. Or imagine the sufferings of Archbishop Leighton's father twenty-five years later at the hands of the Star Chamber in 1630, whipped, pilloried, his nose slit and his ears cut off, branded S.S. upon the forehead as a Sower of Sedition; at the age of sixty-two imprisoned for life and fined ten thousand pounds.

By the Beggars' Act of 1531 scholars of Oxford or Cambridge, who went about begging without authority from the Commissory, Chancellor, or Vice-Chancellor under the seal of the University, were to be whipped at

the cart's tail till the body was bloody; for the second offence one ear was cut off; for the third offence they lost the other ear.

"Crop-eared rascal" was not a form of words only, but a literal description: ears were clipped and noses too. No artificial ones were supplied as nowadays to wounded men; unless indeed the sufferers could afford to visit Taliacotius (Tagliacozzi) at Bologna, and have their disfigurements repaired by this famous surgeon, who was regarded by his contemporaries as a wonder-worker. Born at Bologna in 1546 or 1553 he became professor of surgery and anatomy at the university of his native town, where he died in 1599. A year before his death there was published at Frankfort the second edition of his principal work with the title "Chirurgia nova de Narium, Aurium, Labiorumque defectu per Insitionem Cutis ex Humero, arte hactenus omnibus ignota, sarciendo." The Taliacotian operation consisted in grafting skin from the arm on to the member to be repaired, the arm "being kept in apposition to the part until such time as the semi-detached graft had formed its new vascular connections." (*Ency. Brit.* sub. voc.) Butler in his *Hudibras* (I. 1. 1. 281 fol.), with his usual coarseness characteristic of the period makes game of this art. Both in idea and practice Taliacozzi, and apparently Katerfelto also (who it seems had some inkling of the germ theory of disease) were in advance of their time. A statue of the former, holding a nose in his hand, stands in the anatomy theatre at Bologna; at least it did in 1777.

Long after this, brutal and barbarous punishments continued to be authorised by the laws of Christian states, such as the floggings in Wellington's armies, and in the ships of Nelson.

As early as the fourth century Christianity was beginning to influence Roman Law.

" The new moral power in the world seemed to give a fresh dignity to the human countenance, as having been borne by Him, who was the Son of God, and who had died for men ; ' Let them who are condemned,' says a writing of Constantine, 318 A.D., ' whether to gladiatorial games, or to the mines, not be branded on the forehead, that the majesty of the face formed in the image of celestial beauty be not dishonoured.' " (Brace, *Gesta Christi,"* p. 87.)

The leaven has not yet leavened the whole lump. " Lucretius the poet," says Bacon, " when he beheld the act of Agamemnon, that could endure the sacrificing of his own daughter, exclaimed ' tantum religio potuit suadere malorum ! ' What would he have said if he had known of the massacre in France, or Powder Treason of England, he would have been seven times more epicure and atheist than he was." When Bacon thus writes, it would be more correct to lay these evils, which aroused the indignation of Lucretius and his own to the account, not of religion, but of superstition ; for they spring from a false knowledge of God and a misconception of the Gospel. " The maxim, ' the corruption of the most excellent things is the worst,' is verified by the example of religion. There is nothing so advantageous to man, if we consider either the mind or the heart, as to know God rightly. On the other hand nothing is so fatal to him as not to know Him rightly, as the pagans did."

To these remarks of Bayle, in his article " Scamander," may be added also the following from the same source. " When we consider that wit and learning never appeared with so much lustre, as in

the age that Æschines lived in, we may the better apprehend the fatal power of a false religion, it destroys good sense, it extinguishes the light of nature, and transforms man into a beast." He might have added, it stifles natural affection, and it is the support of tyranny and oppression.

Trevelyan (*British Hist. in Nineteenth Century*, p. 86, note), referring to the Flemish campaign of 1794 quotes the Autobiography of General Sir Robert Wilson, who records that cruel punishments for drunkenness were often ordered by officers who themselves had been guilty with impunity of the same offence and had not even recovered from its effects: "The halberds were regularly erected along the lines very morning," (for floggings) "and the shrieks of the sufferers made a pandemonium from which the foreigner fled with terror and astonishment at the severity of our military rule." In this particular form of cruelty our army held the bad eminence in Europe.

XIII

Ignatius Loyola and some of his friends at Paris in 1534 agreed together to offer their services to the Pope, to stem the tide of Reformation. Others joined them, and in the year 1537 they took the name of the Society of Jesus. Hence the members were called Jesuits. Under this form the word has entered into the languages of Europe as the designation of individuals who are treacherous and false. Thus the sacred name of Him, who is the truth, has been degraded into a synonym for lying and hypocrisy. The popular estimate of their character is summed up in the adage, attributed to them, "the end justifies the means"; and jesuitical

bears in common speech a signification similar to machiavellian. Take these as examples: "If nothing established by authentic testimony can be racked or chipped to suit his Procrustean hypothesis he puts up with some monstrous fable about Siam or Bantam or Japan, told by writers compared with whom Lucian and Gulliver were veracious; liars by a double right as travellers and Jesuits."

"The low cunning and jesuitical trick with which she deluded her husband."

> "This feud, by Jesuits invented
> By evil counsel is fomented,
> There is a Machiavellian plot
> Though every nare olfact it not."

"The old Grognan meanwhile, sly fox, clever as ten Jesuits, has burrowed up the information, God knows how." (*An English Girl in Paris*, p. 142: about 1912.)

Loyola did not establish his society for the sake of fostering the life of the individual soul by contemplative retirement from the world. According to his own metaphor the society was to be the light cavalry of the Church, mobile and aggressive they penetrate the enemy's country. The members mix in society in all walks of life. They enter the Council Chambers of Kings and the assemblies of the people. Assuming various disguises, they sow discord and strife, working not for the spread of Christianity but for the temporal power of the Church, or more particularly the aggrandisement of their own company. They have secret directions for approaching rich widows, and for worming themselves into the confidence of families, and learning their secrets. They have a highly organised and efficient system of intelligence.

" Now began," says Fuller, " priests and Jesuits to flock faster into England than ever before, having exchange of names and clothes and professions. He who on Sunday was a priest or Jesuit, was on Monday a merchant, on Tuesday a soldier, on Wednesday a courtier, etc.; and with the shears of equivocation (constantly carried about him) he could cut himself into any shape he pleased. But under all their new shapes, they retained their old nature; being akin in their turbulent spirits to the wind pent in subterranean concavities, which will never be quiet until it hath vented itself with a state-quake of those countries wherein they abide."

In 1847 Palmerston said in the House of Commons, " I stated that it was my belief, that the presence of the Jesuits in any country, Catholic or Protestant, was likely to disturb the political and social peace of that country. I maintain that opinion, and I do not shrink from its avowal." Verbum sapienti.

For instance in 1541 two members of the order were sent to Ireland to encourage the native clergy and people in their resistance to the changes introduced by Henry VIII. In a dispatch of Barrault, dated May 1st, 1603, we are told that " as soon as the news of Elizabeth's death, reached Madrid, the Jesuits waited on Philip III, and three or four were despatched to England disguised as soldiers or merchants.

In his Report of July 14th, 1602, Beaumont, the French Ambassador, declares himself against the Jesuits, and says: " It is not necessary to be a bad subject in order to be a good Christian. Obstinacy, bad disposition, indiscreet zeal for the Catholic religion, have brought that sect in England to destruction. They not merely refused to acknowledge and obey the Queen

(Elizabeth), but entered into all kinds of conspiracies against her person, and into alliances with enemies of her kingdom, in order to effect her downfall. Thus, instead of earning from her indulgence, protection and support, they have provoked the Queen in such fashion that she was compelled, on behalf of her own security, to practice severity, and to take from them all liberty." (Von Raumer, *History of the 16th and 17th Centuries*, illustrated by original documents, II, pp. 183 and 195.)

They have worked, they are still working, according to instructions issued to the Society in 1551 by the Council of Trent. " Ye are not to preach all after one method, but observe the place wherein you come . . . . by which your function will not be suspected, and yet you may still act in the interest of the Mother Church, there being, as the Council are agreed on, no better way to demolish that Church of heresy (the Church of England), but by mixture of doctrines and by adding of ceremonies more than be at present permitted. Some of you who undertook to be of this heretical Episcopal Society bring it as near to the Mother Church as you can . . . . and thereby make the Episcopal heresy odious to all these (*i.e.*, Lutherans, Calvinists, etc.), and be a means to reduce all in time to the Mother Church."

Their policy has not changed. In Hudson Taylor's life—referring to the siege of Shanghai by the Imperial Troops in 1854, we read as follows: " For still the rebels would not yield, although the French, in violation of their promised neutrality, were taking sides more and more against them. A French frigate and steamer stationed opposite the native city deliberately cut off supplies that might have come to it by water, while

inland the same end was served by a massive wall built and guarded by French Forces. All this, it was becoming evident, was part of a jesuit policy bent on supporting the reigning dynasty. For the Tai-pings and other insurgents were confessedly hostile not only to idolatry in all its forms, but to Roman priest-craft, and image worship, and to the growing habit of opium smoking. If success crowned their long and desperate struggle, Romanism as well as opium and idolatry were bound to fall before them, and this was known at the Vatican as well as at the Court of St. James. First the French, therefore, and later on the English, lent efficient aid to the Imperial Cause, and the activity of the former in Shanghai at this time was the beginning of the foreign interference, which ultimately led to the suppression of the Tai-ping movement. Whether this was, on the whole, a benefit to China, is a question beyond the scope of these pages, but what does concern us is the added misery and suffering that Hudson Taylor and his colleagues were compelled to witness."

This Society of Jesus is a strict militarist autocracy. At its head stands the General of the Order, commonly known as the Black Pope. He is appointed for life; his will is law, there is no appeal. He alone admits or dismisses from the Society. He receives regular reports, and is acquainted with all the proceedings of the Society in its most distant ramifications. His seat is at Rome, the centre of the web, whither all the threads converge. Any tremor at the extremities is immediately transmitted to the centre.

The Society early turned its attention to education. In 1546 free schools were attached to its colleges, which at its first centenary, in 1639, numbered eight hundred

houses. It laid hold of the springs of life, and by its system, stifled all individual expression of that life. The jesuit was trained to implicit obedience to his superior, absolute submission to his will; he yielded himself as a tool to be used or discarded as to his superior seemed good. He was a human chattel like the slave: "Sic volo, sic jubeo, Sit mea pro ratione voluntas." No thought, no will of his own; like the gigantic guardsmen of Frederick the Great, a mere automaton; reason is in abeyance, the soul is dead.

Probabilism usually attributed to the Jesuits was originally propounded by Medina, a Spanish Dominican of the sixteenth century. "In matters of conscience, of which there is doubt, it is lawful to follow any course, for which the authority of any one doctor of the Church can be cited." A Probabilist holds "that a man is not always obliged to take the more probable side, but may take the less probable if it be but barely probable."

By the doctrines of "probabilism" and "directing the intention," a man is enabled to commit crime without qualms of conscience. A man is in doubt as to a certain action which he has a great mind to do. He finds that two opinions have been expressed upon the matter, one opinion that it is lawful being probably true, the other that it is unlawful being more probably true. Now if you wish to do this thing, you may do it and salve your conscience, according to Jesuit teaching, because there is a probability of its being lawful. Again you do something cruel or dishonest without any fear of Divine justice, if you direct your intention to what is merciful and true; thus your intention does not accompany your act, and consequently you are free from blame. This teaching subverts the whole moral

law and enables a man to commit any crime or sin "without the least restraint of conscience, or remorse of mind or sense of guilt before God."

The Jesuit Escobar compiled a work in six volumes with the title "Exposition of uncontroverted opinions in Moral Theology." It afforded a rich field for the satire of Pascal. Its questions uniformly exhibit two faces, an affirmative and a negative; so that "escobarderie" became in France a synonym for "hypocritical duplicity and licentiousness." This work appeared in 1646 and ran through forty editions in the author's lifetime. His writings fill forty folio volumes. They exhibit the most complete and authoritative representation of the moral system of the Jesuits; and "they far outdo any other attempt of the kind in the audacious frivolity of their probabilism and the ludicrous subtlety of their casuistry." (For the above see Wylie, *History of Protestantism*, Vol. II., and Schaff-Herzog's *Encyclopedia*.)

No wonder the Society of Jesus excited general fear and dislike: its proceedings became so odious "a den and sink of all unchristines" that in 1773 Clement XIV suppressed the order; this action cost him his life. After a few years it was restored in 1814 by Pius VII; it regained its property and its power. It is now the controlling force in Latin Christendom; and the white Pope is virtually at the mercy of the black.

XIV

To find anything similar to the society of Jesus we must look to the Assassins. The one killed the body, the other kills the soul. Both adopt a military basis for their organisations. Both are ruled by an absolute head; the assassins by " the old man of the mountain," the jesuits by their " general," whose authority is without limit and without control. In both only a select few are admitted to power, and the secrets of the Society are revealed only to the initiated; from the rest a blind obedience is demanded, whether the order be in accordance with, or in opposition to, the moral sense and their idea of right and wrong.

The Assassins were established in 1080 A.D. by Hasan ibn Saba as an offshoot of the Ismaelites, who in their turn were a branch of the Shiites, or adherents of Ali. The Shiites are regarded as heretics by the Sunnites, or followers of tradition, that is the orthodox, the other great division of the followers of Mohammed: they detest each other as much as they do a Jew or a Christian. These Hashishin or Assassins derive their name from the practice that a member of the Society before being sent to commit murder was intoxicated with a decoction made from the leaves of Hashish or Hemp. This horrid practice of secret murder was the peculiarity which distinguished them from other sects, and made them the terror of the Moslem world. During the Crusades the nations of Europe came into contact with them in Palestine and Egypt; their name passed into the west as a designation for treacherous and secret killing; assassination, to assassinate. This sect of the

assassins sank into insignificance in the thirteenth century, when twelve thousand of them were slain in 1250 by Hulaku, the general of the Mongols. The chief of the sect, "the old man of the mountain," lost his prestige, his name no longer inspires fear and hate, but his evil reputation endures as long as language itself. A scanty remnant still exists in the mountains of Persia, in the Lebanon, and even in Zanzibar.

We use the word assassin in a metaphorical sense also, as in this quotation from Sidney Smith, "His independence was never questioned, his integrity, sincerity, and moderation were acknowledged by all sides, and respected even by those impudent assassins, who live only to discourage honesty and traduce virtue."

We now use the word "burke" exclusively in a metaphorical sense, to burke or stifle an enquiry, but not a person: "when he lays aside misleading arguments and statements, by which enquiry is not met but burked, I shall rejoice." We have almost forgotten its physical meaning to stifle in order to provide "subjects" for the dissecting room. The Burking House was the name given to the anatomical school and dissecting room by the populace in Aberdeen. "It had been erected with a carelessness of public prejudice especially culpable at a time when the recollection of the Edinburgh Burke and Hare murders was rife, and the poor and ignorant in Scottish towns believed secret "burking," to procure subjects for dissection to be a regular practice in the medical profession; moreover, it stood in an open part of the town near the Infirmary, and in the midst of dwellinghouses inhabited by artisans and their families." For some time the Burking House had been a horror in the neigh-

bourhood. At last things became worse, and a number of determined spirits banded together for an act of popular wrath. One day they stormed the building, and having dragged out the students and professors, set it on fire. (See Masson, *Memories of Two Cities.*)

Shenstone in a pathetic elegy on a young girl has reference to the work of the "Resurrection Men," which added terrors to death:—

> "Yet hard it seems when guilt's last fine is paid
> To see the victim's corpse deny'd repose;
> Now, more severe, the poor offenceless maid
> Dreads the dire outrage of inhuman foes.
> Arise, dear youth! e'en now the danger calls;
> E'en now the villain snuffs his wonted prey;
> See! See! I lead thee to yon' sacred walls—
> Oh! fly to chase these human wolves away."

Sir Astley Paston Cooper (1768-1841), the famous surgeon, and twice President of the Royal College of Surgeons, "was often in contact with the resurrectionists of the period, and many interesting anecdotes of this part of his career are given in his life. . . . . He himself stated before a Committee of the House of Commons: 'There is no person, let his situation in life be what it may, whom if I were disposed to dissect, I could not obtain. The law only enhances the price, and does not prevent the exhumation.'

His connection with the resurrectionists, and the marvellous operations attributed to him, combined to fascinate the public mind to an extraordinary degree" —just as it is fascinated by a successful highwayman. So Cooper was knighted and Burke was hanged; like the chief butler and the chief baker of ancient Egyptian story.

The following stimulates imagination and clothes with flesh and blood the dry bones of a forgotten trade.

The said trade affords a strict example of the working of the law of supply and demand. "Two men had visited a country churchyard where they had dug up a lately buried corpse. They were taking it in a cart to the neighbouring town. On the way they drew up for refreshment at a lonely country inn. A man there determined to play a practical joke on the resurrectionists, so he slipped quietly out and dressing himself in the habiliments of the corpse, took its place in the cart. Presently the two men came out to continue their journey and took their seats in the cart. As they drove off the corpse gave a lurch, and one of them put out his hand to steady it: 'Gosh, man, its warm,' he exclaimed; and a sepulchral voice came from the winding sheet: 'If you'd been where I've been for the last three days, you'd be warm too.' The resurrection men incontinently tumbled out of the cart and fled."

A hundred years ago we find such items of news given, as this in the *Newcastle Courant* of May 29th, 1824, "At Manchester sessions two London resurrection men, who were discovered at the former place some time ago with six dead bodies in their possession, and have been in custody ever since, were sentenced to fifteen months' further imprisonment in Lancaster Castle."

In the paper of 22nd April, 1826, we read of a man being "convicted at the Taunton Assizes of stealing dead bodies from a churchyard in Bath." It appeared from his confession that he had been accustomed to the business from the age of *six* years and had assisted in procuring 2,000 bodies; he had been tried twenty-eight times for the offence, but had escaped on all but two occasions. He was sentenced to a fine of £100 and a year's imprisonment.

In February of the year 1824 some bodies having been stolen from the churchyard of a remote parish in Northumberland, the owner of the estate, to prevent such depredations in future, directed the graves to be made rather shorter than the coffin, and to be excavated at the bottom so as to admit the head under the solid ground. Other precautions were taken such as putting percussion powder and gunpowder in the coffin, to explode on its being opened, or burying the corpse in quick-lime. Sometimes rumours were spread as to the kidnapping of living persons to supply the deficiency in corpses—and practical jokes were played. " The minds of the credulous were filled with alarm, and some young wags taking advantage of this " in the dark nights of February provided treacle plasters, " which they stick on the mouths of servant girls and others whom they find in the streets after dark. Several females have been thrown into hysterics by this treatment, the perpetrators of which might be more usefully employed on the tread-mill."

XV

During the Middle Ages the name Saracen was given by the Christians to all their Moslem opponents of whatever race. It became a religious and not a geographical or national term. In the acts of the second council of Nicaea, 780 A.D., a word Saracenophron occurs with the sense of favouring the Saracens, inclined to Mohammedanism.

The name occurs first in Latin writers in Ammianus about 160 A.D., and Eusebius, the Greek Church historian, 340 A.D. (as stated in Sophocles' *Lexicon*), quoted it from Bardesanes, a Persian writer who lived

from 150 to 223 A.D. Epiphanius 402 A.D. calls their country Saracenia; and some would say that they came from a town Saraka in Arabia Felix, mentioned by Ptolemy, the geographer. Others would derive the name from an Arabic verb with the meaning to steal, because Strabo remarks of a tribe of Arabs that they are "arrant thieves." The name, however, probably arises from Arabs on the borders of the Empire calling themselves Allies (Sharaka) of the Romans. This derivation of the name is more likely than that they were so called because they were Eastern Arabs; that is from the point of view of Egypt or of Syria. Nöldeke in his pamphlet on the Amalekites (p. 5) 1864, decides against this view.

Bishop Jewel writes in the Apology of 1562: "the Mohammedans, although it is evident out of all history that they came of Agar the bondwoman, yet would rather as though they sprang from Sara, the freewoman, and wife of Abraham be called Saracens, for the reputation of the name and of the stock." This derivation of the name, albeit favoured by Ducange, is quite untenable. Jewel was perhaps thinking also of the Ismaelites (for the memory of the assassins was by no means dead), who however derived their name from Ismael, their founder, the seventh imâm or pontiff in descent from Ali, the son-in-law of Mohammed.

All through the Middle Ages, and well into modern times, the Moslems were a real menace to Europe, not to speak of the Barbary Corsairs, whose power was broken in 1816 by Lord Exmouth, and in 1830 Algiers became a French possession. The Moslems were not driven from Spain till the beginning of the sixteenth century. They laid siege to Vienna in 1529 and in 1683, and they were not driven finally beyond the Danube till 1699.

In the times of Elizabeth and James I., Englishmen often took service, like the famous John Smith, with the princes of Eastern Europe to aid them in their struggle against the Saracens, or rather Turks; for these had by that time established their dominion over those Moslem lands. The encounters were frequently carried out with all the punctilio of chivalry.

This John Smith, who helped to found the colonies of Virginia and New England, and had many surprising adventures in Europe and the New World, is a type of the chivalrous adventurer of the Elizabethan age. In 1602, while in the service of Sigismund Prince of Transylvania, he slew in single combat three Turkish champions at the siege of Regall: for which service the prince gave him as his coat of arms three turbaned heads. He is likewise the hero of the romance of Pocahontas. To him we owe the phrase "Spaniolized Englishmen," which he gave to those at the Court of James I., who ran down their native land and lauded the achievements of Spain, and feared her displeasure. (See E. P. Roberts, *The Adventures of Captain John Smith*, 1902.)

These Ottoman Turks or Osmanlis take their name from Othman, or Osman I., who founded the dynasty about the year 1300. They are first mentioned in English in 1585. About the same time two other Turkish words entered the English language, chouse which was used by Ben Jonson in 1610, and bardash or bardasses, which is noted as occurring in an Italian English dictionary in 1548. The first instance of ottoman with the meaning of a low cushioned couch is given as 1806 in the Oxford Dictionary. Chouse (chaus, chiaus) is Turkish khâwas, a confidential or personal attendant. In our school days we often used the

expression " what a beastly chouse," when something did not come up to our expectations, or when someone deceived us. In the life of the Reverend John Smith, who was assistant master at Harrow from 1854 to 1880, this passage occurs : " Last night, of course, I left my clothes about as usual. In came old John. He called my name, but I did not let on that I was awake. So he took up the things, and folded them, and put them on the chair himself. Of course he thought I was asleep; but I think it was rather a chouse, so I suppose I shall have to fold up my own clothes after this." In the *Fortunes of Nigel* Sir Walter Scott employs the word : " Before I heard this Scottish man was to chouse me out of my sweetheart." Butler makes frequent use of the word (1664).

> He stole your cloak, and pick'd your pocket,
> Chows'd and caldes'd ye like a blockhead.

Hudibras II, iii. 1.1010; and again in the Panegyric on Sir John Denham, 1.66 :—

> " How high might you have liv'd and play'd and lost
> Yet been no more undone by being choust."

The entrance of the word into the English language —in the sense of cheat, as well as the person cheated and then to cheat or deceive—is accounted for in this fashion, which some doubt without offering any other explanation : but God knows best, as the Orientals say, and we transcribe the story, thus related by Trench in his Select Glossary :—

" A chiaus or envoy from the Porte in 1609 succeeded in defrauding the Turkish and Persian merchants resident in England of an enormous sum of money. (£4,000 was the sum.) The fraud was so much talked of that a chiaus, presently spelt chouse to look more English, became equivalent to a swindler,

and somewhat later to the act of swindling. The quotation from Ben Jonson (*The Alchemist* I, i.) gives us the word in its passage from the old meaning to the new."

> Dapper: What do you think of me, that I am a chiaus?
> Face: What's that?
> Dapper: The Turk was here;
> As one would say, do you think I am a Turk?

Weekley in his *Romance of Words* (p. 176), objects to this account of the origin of the meaning now attached to the word; on the ground that the word had been introduced into the English language 150 years before. The word may at first have been used in the sense of "envoy" simply, and then have taken on this further meaning of "cheat," in consequence of the conduct of this particular envoy in 1609, the year before Ben Jonson's use of the word in *The Alchemist*: the meaning of "chouse" being then as Trench points out in state of transition. Weekley on p. 179 objects further to the popular etymologies of "martinet" and "Hobson's choice," chiefly on the ground that Wycherley uses the word in 1676, "forty years before the death" of the French officer, but why wait for his death before the word is used? In the Great War men formed opinions about their officers and proclaimed them while they were still alive. His second reason is that the word does not occur in French with the same meaning as in English, namely, "disciplinarian," though the French have a word *martinet,* a kind of cat-o'-nine tails, an instrument abundantly used to enforce discipline both in the navy and in the army; and it may thus perpetuate his name. "In English *martinet* means the leech-line of a sail, hence possibly ropes-end, and Wycherley applies the term to a brutal sea-captain."

However there is no doubt as to the existence of the Frenchman and if he reorganised the French infantry about 1670 there was time enough for his prowess to have become proverbial, and to have reached the ears of Wycherley. Thackeray, *The Four Georges* (p. 7), speaks of gangs of peasants tramping along the roads in the early years of the eighteenth century with bayonets behind them, " and corporals with canes and cats-of-nine-tails to flog them to barracks," where they were to be made into food for powder.

In regard to " Hobson's choice," though " Richard Cocks, a merchant venturer, living in Japan," may use the phrase " ' Hodgson's choice ' in his diary for the year 1617, that is fourteen years before the carrier left this world and became a legendary figure "; yet Cocks may have been an undergraduate himself, or have heard from Cambridge students of the old man's doings; and the change in the name is not necessarily fatal to the identity of the person. Again I ask why wait for death? Kitchener even in life was almost a myth to many. Spoonerisms—Has anybody seen upon the platform my two rags and a bug—passed from mouth to mouth though Spooner was not dead; however some of the sayings might be legendary, if not the man, for much has been fathered upon Spooner, which he did not utter.

Old Codger also seems to be a loan word from the Turks and to represent the Turkish Khājé, Khòja, translated by Redhouse as " gentleman, an esquire in the Civil Service." This is the title of one Nasr-ed-din, who lived in the district of Angora in the fifteenth century and who ever since has been known throughout the near east as the khoja. He was a kind of official jester at the court of Timurlane. Stories of his sayings and doings, tales of his eccentricities, have been handed

down by oral tradition from one generation to another. He was in fact an eccentric, an old codger, " a fellow, buffer, queer old person " as this creature is defined in the Oxford Dictionary. Let me give an example of his humour. The khoja went to find his lost donkey, giving thanks to God in a loud voice. They asked why he was giving thanks? He replied, ' Because I am not riding it; of course if I were, I should be lost too."

Or again—" One day the khoja was coming out of doors, when his next door neighbour met him and said, " Oh khoja, I have been so uneasy. This morning I heard some excited voices talking and whispering in your house, and then a loud bang. What was it? " The khoja showed that he was annoyed and answered, " I had a little tiff with my wife. She became very angry, gave my coat a kick, and it rolled downstairs. That was all." " But," said his neighbour, " could a coat make all that noise? " When he repeated the question the khoja said, " That's enough! Why are you bothering me like this? As a matter of fact, I was inside the coat.' " (See *Nation*, 28th July, 1923).

Termagant (also Termigant, Tarmagant and Tervagant) denotes a violent, overbearing quarrelsome woman—but likewise of an overbearing, boisterous man, a savage bully. The term comes down from the period of the Crusades. Termagant was supposed to be a Mohammedan idol, and was represented in the Mystery Plays as a violent overbearing personage, the companion of Mahoun. In *English Laws* (1290) " Ne bilievez nought opon Mahun ne on Termagaunt his fere " : in Foxes *Acts and Martyrs* (1570) : " If he had made him (Lord Cobham) some Termagant or Mahounde out of Babilonia "; and the *Flyting of Dunbar and Kennedy* (1508) ends with " sink with stink

ad Tartara Termagorum." This last stanza with more than artful alliteration swirling by like a mountain torrent deserves to be quoted.

> " Dewlbear, thy spear of weir; but fear, thou yield,
> Hangit, mangit, eddir stangit, stryndit, stultorum,
> To me, maist hie Kennedie, and flee the field,
> Pickit, wickit, stickit, convickit, lamp Lolladorum.
> Defamit, shamit, blamit, Primus Paganorum.
> Out! Out! I shout upon that snout that snivels,—
> Tale-teller, rebeller, indweller with the devils,
> Spink, sink with stink ad Tartara Termagorum."

When applied transferably to a bullying, violent overbearing, quarrelsome man or woman, we have such quotations as these; Shakespeare I, Henry IV, V. 4, " That hot termagant Scot had paid me scot and lot too "; or again Hamlet III, ii, " I would have such a fellow whipped for o'er-doing Termagunt; it out-herods Herod." Authors, says Hudibras (I, 2, 1,388).

> " Make feeble ladies, in their works,
> To fight like termagants and Turks."

Gay (1732) writes " This girl is such an arrant termigant that I would as soon fall in love with a tigress ": and Thackeray (1861) in his *Four Georges,* " yonder is Sarah Marlborough's palace just as it stood, when that termagant occupied it."

XVI

During the last and the present century the declining power of the Moslem in Europe has been bolstered up, chiefly by England, out of a suspicious fear of Russia. In other parts of the world we have aided the advance of Mohammedanism. The Moslem menace of the present day is due to the apathy and indifference of Christians,

and the virtual denial of their Christianity by the rulers of Christian states. By this timid denial we have invited, and we have gained, the contempt of native races for our religion and for ourselves.

What is our recent record? In West Africa we refused to allow the Christians to rebuild their schools and prayer-houses at the petition of a chief, who fears that Christianity may put a stop to his malpractices. We prevented missionaries entering the Soudan. We turned the Gordon College at Khartoum into a Mohammedan Institution. We ordained that Friday and not Sunday should be the rest day for officials. Procedure which should excite as much reprobation as the Chinese rites of the Jesuits did when they became known in Europe in the seventeenth century. We paraded troops in Egypt in honour of the sacred carpet going to Mecca, as a hundred years before we paraded troops in India at Hindoo festivals in honour of the idol, until the practice was stopped by the brave action of one officer in refusing to call out his men.

In West Africa we subsidise Mohammedan schools in which Arabic must be taught and not English, the Koran and not the Bible. The teachers of Islam are encouraged, but no government grant is given to Christian schools, and obstacles are placed in the way of Christian teachers. This is not neutrality, but an anti-Christian bias, displayed by the officials of a Christian country for political reasons.

Bayle has some just remarks on the morals of rulers and the religion of sovereigns. "As they are men, they are zealous for this religion, they pray to God, they go devoutly to Church, but as soon as they consider themselves invested with the quality of sovereigns they think only of conquering their enemies, and vigorously

attack, not those that are most opposite to their belief, but those whom they hate most out of fear or jealousy, though they are the greatest support of their religion." "Plutarch testifies that those who governed in Lacedaemon acknowledged no other justice than that which served for the good and the aggrandising of the state. If a thing was useful to the public, it passed immediately for lawful. The city of Sparta ought not to have been brought alone into play, that of Athens and of Thebes had no better principles. They are, generally speaking, the maxims of all states." They continue to be so even in the twentieth century. His remarks following also find exemplification in our own history, and in our own day. "In conversation Agesilaus spoke only of justice; his discourse was the finest in the world. Hearing that a certain thing was pleasing to the great King, he said, 'Which way is he greater than I, if he is not more just?' This is a fine theory, but the practice did not answer it when it concerned his kingdom. I am apt to believe that for particular interests he would not easily have acted contrary to his knowledge; and that is the reason why I pretend he had the religion of a sovereign. How many kings and princes are zealous for their religion, just and honest in themselves; but if their grandeur and the public good require it, if it be necessary, to prejudice their enemies, most of them, if not all, follow the maxims of Lacedaemon." "Two days ago I heard a person of merit say that an Italian prince demanding too advantageous conditions in negotiating a treaty of peace with a powerful monarch, who had taken most of his dominions from him; the envoy of that monarch answered him: 'But what security will you give the King my master if he returns you all you ask?'

'Assure him,' replied the prince, 'that I engage my word to him not in the quality of a sovereign, for as such I must sacrifice all things to aggrandise myself, and to the glory and advantage of my dominions according as conjunctures may happen; tell him then, that I engage him my word as a gentleman and an honest man.' Although this does not answer the ideas of those who have introduced in the style of the chancery the set form 'We promise on the faith and word of a king,' yet it is most sincere and most reasonable."

"Agesilaus had a very great respect for his gods, but as soon as he looked upon himself as a king the good and the advantage of his Kingdom were his chief divinity, to which he sacrificed virtue and justice, divine and human laws. If he speaks according to his thoughts as a sovereign, he will tell you, 'I will observe the treaty of peace so long as the good of my kingdom requires it; I will laugh at my oath as soon as the maxims of state will have it so.' If he would rather have the Persians to violate the truce, than to begin to violate it himself, it is because he hoped for a great profit from that conduct of the Persians. Our good Agesilaus, who would have thought it a sin against good morality, if he had been well clothed, and if he had made good cheer, made no scruple to be the usurper of a Kingdom." The morality of most men in Christian countries is even yet on a pagan basis; the structure may have a facing of Christian ethics, which is, however, all too easily chipped off.

Sometimes statesmen are frank, and record their real opinions, as in this document published by Von Raumer (I, p. 385):—

"He conducted the war ill for its purpose, maltreated the officers, and shewed hostility to Spain":

writes the Duke of Feria in 1594 about Mayenne, " He has no respect to his oaths and has said to me, ' in state affairs we must trouble ourselves little about oaths and promises. When times alter, resolutions alter too, and it is not now a time to look back to what I once said to the King of Spain through Monsieur de Montpensier.' Another time when we were contesting this point at La Fere, he said : ' It is impossible to be at once a good Christian and a good statesman,' and praised the wisdom and conduct of Pope Alexander VI. whom all good Catholics look upon as a prodigy of depravity."

Another of these " Vicars of Christ," Boniface VIII, used to say, according to Villani, that " everything was permissible that was in the interest of the Church." (Gebhardt, Mystics, etc., p. 257.)

XVII

In 1818 Bowdler published an expurgated edition of Shakespeare—a circumstance unfortunate for his reputation. For to bowdlerise means to publish an incomplete edition of an author, to vulgarise, to sin against literary taste. A bowdlerised version is incomplete, inaccurate, incorrect.

Thomas Bowdler (1754-1825) was born at Ashley, near Bath. When nine years old he had a serious accident which caused him much suffering all through life. He studied medicine, but did not practice. In 1781 he settled in London where he interested himself in charitable work, and in the reform of prisons and penitentiaries. He travelled a good deal on the Continent, and as far as Malta. " In 1818 he published

his Shakespeare, the work by which he is best known. Its title ran : ' The Family Shakespeare in ten volumes; in which nothing is added to the original text; but those words and expressions are omitted, which cannot with propriety be read aloud in a family.' " His procedure was attacked in the *British Critic* of April, 1822. During the last years of his life Bowdler was engaged in purifying *Gibbon's History*. This work was completed just before his death; it was published in six volumes by his nephew Thomas, in 1826. The full title runs : " Gibbons' History of the Decline and Fall of the Roman Empire for the use of Families and Young Persons, reprinted from the original text with the careful omission of all passages of an irreligious or immoral tendency." Four editions of his Shakespeare were published before 1824, and others have appeared in 1831, 1853 and 1861.

" To ' bowdlerise ' was apparently first used in print in 1836 by General Perronet Thompson in his Letters of a Representative to his Constituents during the session of that year. He writes that there are certain classical names in the writings of the Apostles, which modern ultra-Christians ' would probably have Bowdler-ized.' "

Bowdler's example was followed by others. In an edition of *Don Quixote* illustrated by Doré there is a note stating that a few objectional words and sentences in no way necessary to the beauty and completeness of the work, have been omitted. Lane too in his translation of the *Arabian Nights* left out many passages not without reason. In July, 1923, Lord Justice Scrutton spoke in the Court of Appeal as follows : " In 1877 it would have been almost impossible to discuss publicly a subject of admitted public importance, the causes, effects of, and remedies for venereal disease . . . . In

1923 there is probably a great change in public opinion as to the necessity for discussion, coupled with great difference of opinion about the advisability of such methods." (*Nation and Athenaeum*, July 28th, 1923.)

But in 1923, it was proposed to bowdlerise the Psalms as not fit for use in public worship. In some versions of the National Anthem the stanza " Confound their politics frustrate their knavish tricks " is omitted: these lines might hurt the feelings of someone.

Some authors, it may be, are not for the general multitude; as Jewish teachers ordained that Ezekiel was not to be read by a man before the age of thirty on account of the strangeness of his visions.

The progress of refinement, true or false, prohibits the use of expressions as coarse, which in a simpler state of society were used without question. Sometimes these terms are tacitly suppressed in public reading, or another word, which is supposed to be more polite, is substituted in their place. There is an objection to calling a spade a spade, though it does not follow from this that the state of society is in reality more innocent or more moral. Bowdler acted in obedience to this tendency. There are two serious objections to such action. The text of an author is tampered with. It is all-important that a man's writing should be preserved as correctly as possible. Many controversies and much evil have resulted from alteration of documents—whether by accident or design, by ignorance or fraud, in the supposed interests of morality or religion.

What harm the fabled donation of Constantine and the forged decretals of Isidore have wrought in Christendom; to mention only two notable instances. It is not Mohammed alone who had visions at convenient times to confound the infidel and confute the

gainsayer. Interpolation and suppression have been common weapons of controversy in ancient and modern times. Perhaps none have sinned more deeply in this respect than writers who bear the name of Christian. In an uncritical age this was easy, but the practice was continued after the revival of learning, and exists even at the present day. Did men of the sixteenth century tear out pages from manuscripts, men of the twentieth century bring out editions of an author only slightly their senior, the opinions expressed in which he would with difficulty recognise as his own. While the theory of the Sacramentalists is supported by a perverted grammar and a false lexicography, or abuse of the dictionary.

Even when the expressions are the outcome of a corrupt state of society and offend against morals and decency, it is not expedient to expunge them. The works of great writers of ancient and modern times should be in a complete form; otherwise we are given a partial, an incomplete, nay even a false conception of human nature, we receive an incorrect and distorted idea of the state of society in which they lived.

When it was proposed to publish an expurgated edition of the Greek and Roman writers for the use of schools, Trench, afterwards Archbishop, in his Hulsean lectures in 1846, thus quoted the opinion of a friend, "Rather he would have the words as the authors wrote them, and encountering with his pupils any of these passages which in such an edition would have been omitted, he would make them the occasion of some such comment as the following: 'This lesson may teach you that refinement of intellect will not purify the heart; that great mental endowment may co-exist with great moral insensibility; that vigour of understanding and

delicacy of taste will not reform the world, you see that these have been tried and found wanting. Something more is needed. You may conclude also that the depravity of an age and country was great in which those who were the most distinguished by their intellectual endowments and literary culture, thought themselves not only 'licensed,' but expected thus to write. It follows that you have in these passages an evidence of the Divine Power and purity of that influence, which did what all the wisdom of the world could never do. It is Christianity, and it alone which has really expurgated the literature, not only of Greece and Rome, but of the civilised world.' He remarks further, 'These passages are the trophies of the triumph of Christianity. They show us in a triumphal procession what fearful enemies it has conquered. Without them you might have asked what social good has the Gospel done, what moral blessings have we derived from it.' These passages forbid, they answer these questions. They remind you from what, and into what, you have been delivered, and by whom. Therefore had we expunged them, we should have diminished the strength and glory of that very cause, which we desire to serve. Being what they are I fear not that you should pervert them to an improper use. God forbid that you should dwell on them with any other feelings than those of sorrow mingled with thankfulness. Horace, had he lived when you do, would have been a Christian, and had he been a Christian he would not have written thus; but if you who are Christians love to read what he, had he been one, would have loathed to write, you who ought to Christianise him, heathenise yourselves."

XVIII

THE name of the Rev. W. Cureton has been attached to a very ancient version of the Gospels in Syriac, and thus perpetuated. He published the version in 1858, now generally known by his name, the Curetonian Syriac. He also published a Syriac version of the Letters of Ignatius in 1845, and the second edition in 1849, dedicated to Prince Albert, after he had been made Canon of Westminster, and Rector of St. Margaret's in 1847. He preached very long sermons. He had a son at Westminster school. The scholars threatened to thrash the boy, unless he could persuade his father to shorten his discourse. This mention of him in the Letters of Queen Victoria, under date 25th March, 1847, gives a wider interest to his name. "The Queen with pleasure approves the appointment of Lord Clarendon's brother to the vacant stall at St. Paul's; the Queen would, however, draw Lord John's attention generally to the mode of filling up these Church sinecures. She is quite aware how necessary it is for a minister to be able to recommend to such places persons of political connections, but she thinks that where it can be done it would be of great use both to the Church and the country to give these places of emolument to churchmen distinguished for their scientific attainments, who have neither the means nor the time to prosecute their researches; whilst their labours might be of the greatest importance to the country. Such person of this kind, for instance, the Prince thinks is a Mr. Cureton, who has just published the *real* epistles of St. Ignatius, which he translated from the Syriac, and is about to produce a gospel of St. Matthew, which is considered

the undoubted original in the Coptic dialect, and other most important documents lately acquired for the British Museum."

In the narrative of the Acts a man called Simon at Samaria offered money to Peter and John if they would confer on him the power to give the Holy Ghost. In the Middle Ages his name gave the designation to that lowest practice of the Church, simony or offering money for the sake of being put into a spiritual office. In ecclesiastical novels of the second century he is represented as the opponent of St. Peter. He was said to have been worshipped as a god; and confirmation was thought to have been found for this by the discovery in 1854 at Rome of an altar inscribed " Semone Sanco." This fiction was exploded when it was proved that this Semo was an ancient Italian deity.

Simon is generally called Magus (Magian or Magician), the archenemy of Christianity. He has taken his place by the judgment of mankind as the type of those who introduce the spirit of the world into the Church; who confound things eternal with things temporal; who measure spiritual duties by a material standard. For simony is of many kinds, besides the vulgar species of buying a benefice for cash; though this is the only kind usually contemplated as an ecclesiastical offence. As this letter admits, a benefice, even a bishopric, may be obtained for political, for social, for religious or sectarian reasons. No money passes, for money is only a token, a medium of exchange, a standard of value; but a consideration is given; it is no less a business transaction in the markets of the world. Even the Christian Church has a booth in Vanity Fair. Boards of patronage will not stop it, nor any other modern device, until the spirit of the

world is driven out by the spirit of Christ. "Yes, verily, for whatever disorder you see in the Church of England," wrote Spencer in 1595, "ye may finde there manye more, namely grosse Simonye, greedy covetousnesse, fleshy incontinence, careless slowthe, and generally all disordered life in the common clergyman."

The word is used also in a wider sense: "To make a market of the highest subjects, and of Divine philosophy, seemed to men like Socrates, Plato, and Aristotle, little less than a sort of simony," says Grant, treating of the Sophists. A similar opinion lingered in Scotland in 1785. Mr. Newte speaking of the University of Glasgow which he visited in that year, notes: "The principal enjoys an annual salary of 500l, the other professors have from 200l to 300l, except the professor of divinity, who has no appropriate revenue, but must be accommodated by some other consistent and collateral office in the Church or University. Most professors of literature and philosophy receive fees from their pupils; but according to the rigid Calvinistic principles it would be a species of simony, or selling the Holy Ghost for money, to pay for instruction in divinity." (*The British Tourist,* IV, 161.)

There is also the derivative, "simoniac." He (Nicholas III, 1277 to 1280) was also fond of gold, the first instrument of all political power. Dante met him in hell, in the region of the simoniacs, "I was so greedy to enrich my bear-cubs up there, that I filled my purse; and here I am cast to the very bottom of the infernal pit." (Gebhardt, *Mystics and Heretics in Italy,* p. 207.)

The Hebrew prophets thundered philippics against those who sold the refuse of the wheat and exacted usury. What would they say of the greedy covetousness of the present age; when worthless goods are sold at

exorbitant prices, and companies advertise a return of thirty or forty per cent. on their shares.

What is to be done when hens will not lay an egg under sixpence, and cows refuse milk unless they can obtain a shilling a quart? The only remedy we can suggest is that most in favour with our politicians, and embodied in the black and tans; those Hectors and Borussi. Prussianism is a type of character, not the monopoly of a race. Sweep away the whole breed, who through their corn and cake have become infected with the notions and practices of the profiteer, and bring in a new race, less sophisticated, from Bantam or Cochin, from Alderney or Aberdeen, from where a Jew could not gain a livelihood frugality and thrift must be above the common.

XIX

It is extraordinary that a private individual should give his name to a coin or its equivalent. Yet this is the fate of Messrs. Bradbury and Fisher, who sign the treasury notes issued in the place of our gold coinage. This fate is generally reserved for Emperors and Kings —as daric, a gold coin of the value of twenty silver sigloi in the old Persian Empire, takes its name from Darius Hystaspes, who reigned 521-485 B.C. In modern phrase he standardised the currency, introducing a gold and silver coinage of great purity.

Louis d'or and Napoleon commemorate respectively the Grand Monarque, Louis XIV, and the first Buonaparte. Maria Theresa dollars—she lived 1717 to 1780—are still coined in Austria, they were before the War, for use in the Levant and North Africa. The Jacobus

was a gold coin of James I, value twenty-five shillings. "The Scotch promised Montreuil (French Ambassador to Charles I) as much as twenty thousand jacobuses, if he would bring Charles over to accept their proposals, Feb. 20, 1647."

Some would connect the word "dollar" with the town of Dole in Franche Comté; but it is simply the Low German dahler, introduced into England from the Netherlands, the same word as the High German thaler. This is the name given to the so-called gulden (value about five shillings) of Joachim's thal in Bohemia, where they were coined in 1519. A silver mine was opened in this thal or dale in 1516. From Spain and the Low Countries the coin passed into the New World; and the dollar became the standard of value in the United States. The present "dole," a certain system of out-relief, has nothing to do with dollar; it is connected with deal.

It is probable that these bradburies and fishers will remain in use for some time. These nouns in course of time may produce verbs, and in dictionaries of the future we may find some such entry as this: to bradbury, v.a. to cozen, to give a worthless thing in exchange, as traders use in Africa and Peru: v.n., to be wastefully extravagant, to plunge; compare to fisher, to gull, to deceive. Our hearts used to swell with pride when we thought of our gold coinage, and in a corresponding degree we looked down upon those nations which were forced to use paper money. Now Nemesis has overtaken us; we also use paper money, which does not maintain its face value. This scrap of paper, nominally of the value of twenty shillings, sank in 1919 to the value of nine shillings, and since then represented eight and eightpence, and with rising prices will soon be worth no

more than seven and six. In 1920 it represented only six shillings and eightpence, as happens in Gilbertian finance in the times when taxes are twenty-two and sixpence in the pound, and pawnbrokers advertise that they will accept no more fur coats. Moreover, we have now, 1921, a debased silver coinage—quite like Stuart times. "It is proposed to mix two-thirds of copper with that £40,000 and thus to coin out of it £160,000; but not to reckon that the nation disapproves the present measures, the citizens now proclaim aloud, that they will never take the adulterated coin at the affixed value." In a dispatch from M. de Montreuil of July 26th, 1640. (Von Raumer II, p. 317.)

As an outcome of our financial condition, brought about by reckless expenditure and wilful waste, coal miners talk about their "sankey"—a certain percentage in wages awarded on arbitration by Judge Sankey, whose name bids fair to be included in our language as a common noun. The colliery clerks have to calculate the amount of sankey for each man; it adds another column to the books. Whitley should perhaps take his place by the side of Sankey, for Whitleyism may become a recognised term in Economics. Now the *Westminster Gazette* of March 11th, 1926, speaks of the coal industry being "Samuelized," in allusion to the recommendations in the report of the Coal Commission, of which Sir Herbert Samuel was chairman.

In Ebers' German Dictionary published in 1798 there is this entry: Philippsthaler—a Spanish dollar or piaster; that has its name from King Philip, which is worth 4s. 6d. sterling (one and a half thaler). A coin which has passed into oblivion, like the Syracusan coin Philistidios, called after Philistis supposed to have been the second wife of Hiero I.

Less obscure is the Philippic, a gold coin worth £1 3s. 5d., bearing the name of Philip of Macedon, the father of Alexander the Great. Jeremy Taylor (1651) narrates that "Æsop's picture was sold for two talents when himself was made a slave at the price of two Philippicks."

The solidus was also a gold coin; it was the name by which the aureus (golden), first coined in 207 B.C., was known in the time of Constantine. It was the standard gold coin worth twenty-five denarii, or 17s. 8½d. but as compared with our gold coinage, £1 1s. 1½d. Originally forty to forty-five aurei went to the pound by weight. I suppose the coin got its name from the tropical, ethical, meaning of the adjective "solidus," as something genuine, substantial, sterling, real and true (solidum stipendium was wages in full), as we talk of solid reasons, or as Germans speak of "ein solider Mensch," that is not a man of straw, a genuine man, of good character.

The coin did not maintain its character; it was reduced by Constantine to nearly half its value or seventy-two to the pound. It suffered the fate of the antonianus, a coin coined by the Antonine emperors and perpetuating their name. The following account of it in Ferrero's *Ruin of Ancient Civilization and Triumph of Christianity* (p. 59 fol.), may be a warning and an explanation of some of the ills from which we ourselves now suffer. "Partly to remedy the growing scarcity of gold and silver, partly to keep pace with the military expenditure and that of other public departments, without increasing the taxes too enormously, the Empire changed the weight and alloy of the coinage. Under Caracalla the weight of the aureus had fallen to 6·55 gr. but after the time of Alexander Severus it

became so irregular that payments in gold were accepted only by weight.

" In the case of the silver coinage it was even worse. The proportion of alloy in the denarius and the antonianus argenteus, issued for the first time by Caracalla, had from the years immediately following the death of Alexander Severus, increased out of all proportion. But the antonianus under the emperor Claudius the Goth contained only four or five per cent. of silver. It was distinguished from the copper coins only by the colour, which was given it by passing it through a bath of silver, or in case of necessity of tin.

" Even the bronze coins were issued at a reduced weight. From thence came a giddy augmentation, and a wild irregularity of prices, which reduced the unfortunate peoples to despair, and against which the emperors contended in vain by issuing edicts. Then arose continual impoverishment of the most numerous and least wealthy classes; aggravated by the order, which several emperors gave, that the taxes must be paid in gold. The state refused to receive the bad money, with which it was inundating the Empire."

XX

It is perhaps due to the spread of the temperance movement in the nation that negus is almost unknown. This is a beverage of hot wine, water, sugar, nutmeg, and lemon juice. " He desired the water might be warm. Montague understood the dialect and ordered a negus." " The difference between stiffest of nautical grogs, and the negus provided by thoughtful parents for a child's evening party."

It takes its name from Colonel Francis Negus, a man of might to mingle strong drink, who was its first maker in the reign of Queen Anne. He died in 1732. These were the days of the six bottle men, when the butler went round after dinner to loosen the cravats of the guests lest they should choke under the table. At the other end of the social scale men could get drunk on spirits for a penny and dead drunk for twopence, with clean straw to lie on, as they were informed by placards displayed in the windows of the gin shops. Cleanliness is still held out as an inducement to indulgence, when in a northern town in this twentieth century a card gives the information that you may be shaved here for threepence, and that clean water is provided for each customer.

We may yet ask for a bottle of Bass, but in general liquors receive their distinctive names, not from persons, but from places, as Port, from Oporto, Sherry from Xeres in Spain, or without disguise Champagne, Burgundy, Madeira, in a former age Canary and Malmsey, and in the days of Horace, Falernian and Chian.

Hollands gin deserves a note, if only to mention the improvement in national habits largely due to the efforts of people who are often derided—we mean the teetotallers. Gin, meaning a trap or instrument of torture, is short for engine. The name of the spirit is a corruption of geneva, as an English pronunciation of the French *genièvre*, that is juniper, so called from the fact that the characteristic flavouring ingredient of the spirit is juniper berries. Formerly the full form was often used, as by Smollett (*Humphry Clinker*, p. 193): "The Highlanders regale themselves with whisky, a malt spirit as strong as geneva, which they swallow in

great quantities without any signs of inebriation." By Scott in yet another form : " Fill our chambers with the flavour of onions and genivre." The identity of the name with the Swiss town Geneva, French Genève, German Genf, is accidental. Varieties are known as Schiedam and Hollands. The name of the Swiss town represents a celtic word meaning mouth or opening of a river. It occurs in Cæsar's " Gallic War " (Bk. I. 6 and 7).

The introduction of it into England was one of the results of the wars of Marlborough, which our forefathers perhaps thought would further civilisation and peace, as we, their descendants, vainly hope in the present age.

" In the early part of the eighteenth century, gin shops multiplied with great rapidity in London, and the use of the beverage became so demoralising, that retailers actually exhibited placards in their windows intimating that there you might get drunk for a penny, and that clean straw and comfortable cellars would be provided for customers." Hence the Gin Act was passed in 1736, but was repealed seven years later as it caused confusion, and was the occasion of the Gin Riots. It provided that no one should sell gin in quantities less than two gallons without a licence of £50; an excise duty of twenty shillings was charged on each gallon.

Things got so bad that the attention of reformers was directed to this evil towards the end of the century. The modern temperance movement in England may be said to date from the publication, in the *Gentleman's Magazine* in 1786, of a paper on the effect of ardent spirits on the human body and mind, by Dr. Benjamin Rush of Philadelphia. The habitual use of fermented

liquors was a prolific source of drunkenness; and the evil was greatly increased by the passing of the Beer Act in 1830.

Under this Act any ratepayer, on payment of two guineas, and entering into a bond, could obtain a licence to sell beer or cider. Hence the frequency of the inscription seen over the door of shops and cottages in country villages: "Licensed to sell ale, beer, and cider." "The Act was passed ostensibly to promote sobriety by weaning the people from the consumption of spirits, and to encourage the growth of hops and barley in the country. At once a rush was made to qualify to sell beer, and in six months 25,000 new beer shops were opened. The brewers fostered this new development, and encouraged all classes of small traders to sell beer. The consumption of spirits received no check, whilst the consumption of beer increased enormously. The social results are testified to by Sidney Smith, who advocated the measure. He wrote to a friend: 'The new Beer Bill has begun its operation; everybody is drunk: those who are not drunk are singing; those who are not singing are sprawling; the sovereign people are in a beastly state.'"

Another instance of the fatuity of doing evil that good may come. In consequence of the social evils produced by such legislation, Livesey of Preston and six others signed the first pledge of total abstinence from the use of alcohol in September, 1832. The word teetotal was first used in September, 1833, by Turner, a temperance lecturer and reformed drunkard. It became a term of ridicule, arising, as was alleged, from a stammering utterance of the word "total." Professor Skeat, however, thinks the word was deliberately formed by reduplication to express conviction and deter-

mination, which has a certain congruity with the character of temperance advocates.

In the late war many young lives which escaped the enemy fell victims to a more subtle foe. There is much need still for Temperance Reform.

XXI

Nicotine is the essential principle of Tobacco and highly poisonous. To nicotize is to drug or saturate with tobacco. The name commemorates Jean Nicot, French Ambassador to Portugal in the middle of the sixteenth century, who procured the seeds from a Dutchman and sent them to France. His efforts in spreading a knowledge of the plant are commemorated in the scientific name of the genus Nicotiana. The plant was supposed to possess almost miraculous healing powers. It was called herba panacea, herba sancta, divina tobacco, our holy herb Nicotian. In Italy it was called " santa croce " from the name of the Papal Nuncio to Portugal, Prosper Sanctacrusius, who brought home the plant with him. He died in Rome, 1589, at the age of 76. In a panegyric on tobacco its virtues are paralleled with those of the wood of the true cross, which one of the ancestors of the nuncio brought from the Holy Land. Hence his name Sainte Croix. In the same way extravagant language was used of cocoa, another product of the New World which Linnaeus (Linne, the Swedish botanist) called Theobroma cacao, the food of gods.

It is thought that Drake's fleet first introduced into England the use of tobacco; so called from the island of Tobago in the West Indies. Our ancestors carried

its use to an enormous excess, smoking even in the Churches. "Pope Urban VIII. in 1624 published a decree of excommunication against those who used such an unseemly practice: and Innocent XII in 1690 solemnly excommunicated all those who should take snuff or tobacco in St. Peter's Church at Rome." (See Hone, *Everyday Book* II. Col. 398.) In those days there was a lively controversy between tobacconists and anti-tobacconists, as in our's between prohibitionists and anti-prohibitionists, for then "tobacconist" was the smoker and not the seller of tobacco, and there were many: "Germany hath not so many drunkards, England tobacconists, France dancers, Holland mariners, as Italy alone hath jealous husbands."

In our own day it has been proposed to revive the practice as a means of inducing attendance at public worship, and perhaps in America it is actually done, but the sober good sense of Englishmen has not approved of the suggestion; though smoking has vastly increased, and even the "city" during business hours has been invaded by the weed. The decrees of Mrs. Grundy are as impotent as those of James I. "Here come two of the male inhabitants smoking like moving volcanoes! These are roaring blades, whom Nicotia and Trinidado serve. The King's blast against the Indian weed will no more pass current in Alsatia, than will his writ of capias."

The words havanah, sometimes written habana (from Havannah the capital of Cuba), and cheroot, the names of various species of cigars, also segars, have become almost obsolete, or at any rate are of rare occurrence in literature of the present day; ousted by the cigarette and pipe. The excessive use of these is developing the pipe-jaw and the cigarette-lip: in fact with some smokers

they appear to have become irremovable parts of the human frame. My lady Nicotine is still kind to her worshippers, and you may yet rise to fame on clouds of tobacco smoke.

Narcotine is the active principle of any narcotic, or drug which induces sleep, or torpor, or stupefaction; called also hypnotics and opiates. Narcotine is sometimes called, from its discoverer, salt of Derosne; the word is chiefly applied to the active principle of opium. By desire for revenue from trade in a poisonous drug, we have degraded the name that is above every name; so that in some districts of China the thing is called Jesus-opium, and we have devoted thousands of acres of the best land in India to the cultivation of the poppy instead of food stuffs. Morphia, a preparation of this product of the poppy, on account of its qualities takes its name from Morpheus the Grecian God of Sleep.

"The drooping night thus creeps on them fast,
And the sad humor loading their eyeliddes,
As messenger of Morpheus, on them cast,
Sweet slumbering deaw, the which to sleep them biddes."

XXII

PROPER names denoting fabrics are for the most part geographical. They recall old trade routes and the sites of manufacture. When Hippalus early in the first century A.D. first trusted his canvas to the Trade winds, and leaving sight of land boldly sailed across the Indian Ocean for the rich countries on its eastern shore; his achievement was as notable as the opening (1869 A.D.) of the Suez Canal in the modern world, for the shortening of transit and the more rapid delivery of goods. There lay the busy mart of Calicut, as Calico reminds

us, just as the latin name for silk (Serica) reminded the Romans of the ancient world of the Seres, a far Eastern tribe. In the sixteenth and seventeenth centuries calico was written in various ways as Calicut, Kalyko among others, such as calocowe, callicote, calyco. Damask carries our thoughts to Damascus, that most ancient city, which in the midst of its gardens and cooling streams is to the Bedou wanderer of the desert a foretaste of his paradise.

The word Bible, in Greek Biblos, transports our mind back to the ancient maritime city of Byblos in Syria, from which Phoenician traders brought to Greece the papyrus they had imported from Egypt; and from the inner bark of which a material for writing on was made, which still bears the name, "Paper."

Damask is a figured stuff originally of silk, now of linen, cotton, or wool. "She had been several days in consultation with milliners and mantua-makers, preparing for the occasion, at which she made her appearance in a full suit of damask so thick and heavy." (Smollett, *H. Clinker,* p. 182.) It was in use among the Hebrews 700 B.C. To damask is to figure or variegate cloth of a red colour like a damask rose. Dornek is a coarse kind of damask. There is an entry in churchwardens' accounts of the fifth year of King Henry VIII, given by Brand in his *Popular Antiquities* I, 163: "For three yards of Dornek for a pleyer's coat and the makyng 1s. 3d." A Damascus or Damascene blade, like a Toledo blade of a later age, was the prized possession of swordsmen of a former day. Many of these blades were damascened; that is, ornamental patterns were incised on them, and the incisions filled in with gold and silver, the work of Damascenes. We have the word shortened into Damson, the fruit from

Damascus, the Damascene plum. Holland, a fine sort of linen, and cambric, a kind of fine white linen, manufactured at Cambrai in Flanders, speak of the industrious workers of the Low Countries, who, driven out by persecution, took refuge in this island from the fury of Alva or the tyranny of the Guises; while Repp tells us of the villages of North and South Repps in Norfolk, where some of them set up their looms. Worsted also recalls the village of Worsted near Norwich : and kersey, a coarse woollen cloth is named after Kersey in Suffolk, where the woollen trade was once carried on. While kerseymere, a twilled cloth of the finest wools is a corruption of Cassimere, Cashmere. Astrakhan too takes our thoughts to trading centres in Asia and Eastern Europe; a rich fur which takes its name from the city of Astrakhan on the Volga, and is produced in Southern Russia, Persia and Bokhara by a peculiar breed of sheep. It is said that the soft curly texture of this fur is preserved by the lamb being cut out of its mother's body. Sarcinet a silk fabric takes its name from the Saracens; whose name is said to be preserved also in the Spanish dance, the Saraband. Nankeen, or Nankin, to denote a species of cotton cloth, is the corrupt European form of the name of the Chinese city of Kyang-ning, the old capital of China, known by us as Nankin, which is the chief seat of its manufacture. The name of the thin cotton fabric, muslin, originally imported from the East, but now extensively manufactured in Britain, is by some derived from the town of Mosul on the Tigris opposite the ruins of ancient Nineveh; others maintain that it is the anglicised form of an Indian word, and Urquhart (*Pillars of Hercules* I. p. 390) would connect it with Masulipatam. The Oxford Dictionary tells us : " In the thirteenth century

the old French mosulin was applied to cloth of silk and gold, made at Mosul according to Marco Polo. Muslin is a general name for the most delicately woven cotton fabrics; in a quotation (1609) we read of ' a little towne called Musola, from whence the inhabitants bring a kind of linnen cloath called Muslina to Aleppo: ' and again (1794) ' O mercy on us, if they have not cut to pieces my mistress's new gold muslin!' "

In Volume IV. of the *British Tourist* published in 1800 there is " the tour in England and Scotland performed in 1785 by Thomas Newte Esq." He left Oxford with some friends in May, and after a month's travel they arrived at Paisley. Mr. Newte informs us: " The greatest part of the inhabitants are employed in the manufacture of silk and thread gauze. This last is made from 5d. to 9d. per yard, and the silk from 9d. to 12s. The manufacturers are paid according to the quality of their work. In the fine fabrics the men and women may earn 5s. a day. Very young girls are employed in weaving the coarser sort; and mere children can earn from 4d. to 6d. a day in preparing the silk and thread for the loom." This was before the Factory Acts. Our ancestors had many rich materials for clothing, brocardos and damasks and tabbies (or taffetas) and tiffanies, and velvets and satins and gawses. (Compare number VIII. of Swift's *Songs and Ballads,* written in 1720.) Of these the gauzes must have been among the most expensive, for even at the beginning of the seventeenth century without gold or silver they were 16s. the ell. What was the price when striped with gold and silver? Their pageants were worth looking at, with the blaze of colour and rich embroideries. Even the animals were decked out. In a pageant before Queen Elizabeth in the spring of 1581 there appeared two horses without

saddles all gilded over, upon each mounted an Irish youth with his long flowing hair also gilded and dressed in loose flying silver tiffany.

Dryden in the " Flower and the Leaf " describes—perhaps remembering past glories paled by the Civil War, and not due merely to poetical imagination—

" Nine royal knights in equal rank succeed,
Each warrior mounted on a fiery steed;
In golden armour glorious to behold;
The rivets of their arms were nailed with gold.
Their surcoats of white ermine fur were made;
With cloth of gold between, that cast a glittering shade.
The trappings of their steeds were of the same;
The golden fringe even set the ground on flame,
And drew a precious trail."

Gauze is usually understood to take its name from the Palestinian town of Gaza—the place of its distribution rather than of its manufacture. " No proof," says the Oxford Dictionary, but there is a strong presumption. Many names of fabrics are place-names and some of the forms under which the name appears agree with this derivation—as old French gaze, Spanish gasa, Dutch gaas, English in the sixteenth century gais, early in the seventeenth gadza, later gawse. Ducange quotes gassatum as the name of such a fabric in the Acts of a Council in 1279: he gives also gazetum as the name of a wine brought from Gaza. Is Gazela or Gazella from the same source, which he explains as " equus Saracenicus Cursu praevalens? "

Valance probably comes from Valencia in Spain as Skinner says in Johnson's Dictionary; it denotes " the fringes of drapery hanging round the tester and stead of a bed."

" My house
Is richly furnished with plate and gold;
Valance of Venice, gold in needlework."

" Spoiled of all velvet cloth, arms, banners, peaselles of all the majesty and valence "; Machyn's Diary 1556 (Froude VI. 460, note.) A verb to valance, to decorate with drapery was used in former days—" Old friend, thy face is valanc'd since I saw thee last; com'st thou to beard me? " In fact he was a " beaver "—a term which had a short-lived vogue; it was banned by the Police Courts, in 1922, after a run of a few months.

Furbelow—probably Italian falballa—is also an ornamental appendage, described by Johnson as " a piece of stuff plaited and puckered together either below or above in the petticoats or gowns of women." The verb to furbelow is to adorn with ornamental appendages—of dress, but also metaphorically of speech—as Prior writes :—

> " When arguments too fiercely glare,
> You calm them with a milder air;
> To break their points, you turn their force,
> And furbelow the plain discourse."

Tiffany is an interesting word. Formerly it was a Christian name given, especially to a girl, born on Twelfth Night—a shortened form of Theophany; then a dress of Twelfth Night (the Epiphany) was so called; that is a holiday dress, a gay dress; and lastly the name was transferred to the material of which the dress was made—a kind of very thin silk or gauze. " The smoak of sulphur will not blacken paper, and is commonly used by women to whiten tiffanies."

Taffeta a glossy silk is derived by Skeat from the Persian taftan to twist or spin—a fabric probably imported from that country with the word. There is also a linen taffety : the word used as an adjective means dainty, delicate, fastidious; then over-dressed, and in

a metaphorical sense of language florid, bombastic :—

> " Never will I trust to speeches penn'd;
> Taffeta phrases, silken terms precise,
> Three pil'd hyperboles."

What is taffety cream, velvet cream? There is also " changing taffety "—probably " shot silk."

Fustian, Low Latin fustaneum is a coarse twilled cotton cloth, made at Fostat, a suburb of Cairo; hence the name.

> " 'Twas English cut on Greek and Latin
> Like fustian heretofore on sattin."

(that is English interlarded with Greek and Latin phrases) says Hudibras. The word is used also metaphorically a high swelling kind of writing, of which Dryden speaks " worn plays and fustian stuff of rhyme," and which he thus defines: " Fustian's thoughts and words ill-sorted; and without the least relation to each other "—

> " For all the former fustian stuff he wrote
> Was dead-born doggrel, or is quite forgot."

In a daily paper of the 29th October, 1926, it was said of the speech of a prominent politician " take out the over-abundant fustian and there was not left enough thought to compress into a ten line paragraph. It was throughout one wild and foolish tirade."

Poverty of thought seems to be the prevailing idea denoted by the word. As when Swift writes (1729) in one of his " Miscellaneous Poems " :—

> " No vessel but an ass's head
> Such frigid fustian could contain;
> I mean the head without the brain.
> The cold conceits, the chilling thoughts,
> Went down like stupifying draughts."

As an adjective applied to style it means pompous, bombastic, as garments stuffed out with cotton (bombast), "great swelling words of vanity," rodomontade.

In a letter from Sir John Wallop, 1543, to Henry VIII, speaking of the Emperor who had been ill, the following passage occurs—"The day before he came hither he assayed his harness, which was a great deal too wide for him, notwithstanding he had made him a great doublet, bombasted with cotton." (Froude Hist. IV, p. 283.)

Hudibras in the lines just quoted above (p. 120) refers to "maccaronic poetry." This according to some is a mixed burlesque production in any two languages. Others say the peculiarity "consists in the use of Latin words, and of vernacular words with Latin terminations usually in hexameter verse"; such as Drummond of Hawthornden's Polemo-Middinia, or this quatrain by Dean Swift (*Songs and Ballads* XII), A Love Song:—

> "A pud in is almi des ire,
> Mimis tres i ne ver re qui re;
> Alo veri findit a gestis,
> His mi seri ne ver at restis."

The professedly Latin words pronounced phonetically fit in as syllables of English words: thus—A pudding is all my desire.

Disregarding these nice distinctions, William Dunbar may be considered as the reviver or introducer of this kind of verse. For his "Testament of Andro Kennedy" was published in 1508, four years before the works of the laureat Skelton were printed, who himself preceded Theophilus Folengo of Mantua, the supposed inventor of this kind of literature. (See

Paterson's notes in his edition, 1860, of the "Life and Poems of William Dunbar," pp. 148, 149). Here is a sample of the Testament.

"I, Maister Andro Kennedy,
Curro quando sum vocatus
Gotten with sum incuby,
Or with some freir infatuatus;
In faith I can nocht tell readily
Unde ant ubi fui natus,
But in truth, I trow truly
Quod sunm diabolus incarnatus."

"Residuum omnium bonorum
For to dispone my lord sall have,
Cum tutela puerorum
Adee Kyttee, and all the lave.
In faith I will na langer rave:
Pro sepultura ordino
On the new gys (guise, fashion) sd God me save,
Non, sicut more solito."

"This is a singular performance," remarks Lord Hailes; "it represents the character of a drunken, graceless, scholar. The alternate lines are composed of shreds of the breviary, mixed with what we call Dog Latin, and the French Latin de Cuisine."

Frieze is a coarse warm woollen cloth, made perhaps first in Friesland (Frisia) says Johnson.

"If all the world
Should in a pet of tem'prance feed on pulse,
Drink the clear stream, and nothing wear but frieze."

sings Comus, not altogether flatteringly, as he etymologises:—

"It is for homely features to keep home,
They had their name thence; coarse complexions
And cheeks of sorry grain, will serve to ply
The sampler, and to tease the huswife's wool."

I suppose we get " hussey " from the same source, now become a term of contempt, or at any rate of disparagement—" You little hussey, you "—certainly not of courtesy, though it is heard in courts, but not of princes —whence Comus says courtesy took its rise—

" in tap'stry halls
And courts of princes, where it first was named."

There is an adjective " friezed " meaning shagged or napped with frieze: " He could no more live without his frieze coat than without his skin "; such are the vagaries of an English climate.

Lacken, a coarse German cloth worn by the common people of Scotland in the eighteenth and early nineteenth centuries, came probably from the same quarter; until its importation was superseded by the manufactures of Glasgow and Manchester. In the story of the Edinburgh Merchants—Wilson's *Tales of the Borders*, Vol. V., p. 177—one of them says: " There would not be a single inhabitant, who might not read in letters of gold, ' James Pettie, merchant,' over a door garnished on each side with lacken." From this word Wilson derives the name Luckenbooths, the place where it was sold; just as the place where the linens and cambrics of the Picardy weavers are sold, bears the name of the Lawnmarket. The bourse or Exchange at the west end was called the Purses; an obvious adaptation or popular transformation of the name.

Osnaburg is a coarse kind of linen, so called from the place where it was made, Osnaburg in Hanover. Lockram another coarse kind of linen comes from Locrenan in Brittany; and Gingham the name of a cotton cloth, or linen, woven of dyed yarn often in stripes, checks, and other patterns, points according to Littre to Guingamp, a town also in Brittany, where

such stuffs are made. Others maintain that it is a Malay word originally an adjective meaning striped.

Millinery, garments of linen, etc., came from Milan, and Italy set the fashion. Those who sold them were Milaners, Milliners, with a doubling of the "l," and a thinning of the "a" to "i."

Words like the foregoing, though the names of places and not of individual persons, rightly find room here: they chronicle the patience, the skill, the ingenuity of artificers and artisans.

Doyley (spelt also D'oyle or Doily), a small napkin for dessert, though not a proper name, comes to us from Holland, being probably the Dutch Divaal, which is the same word as the English towel, according to Grimm's law of the change of consonants.

Doily is also a kind of light cloth, which commemorates the name of a linen-draper in the Strand, London, in the seventeenth century, before 1648. He was a great searcher after curiosities. *The Spectator* (No. 283) speaks thus on 24th January, 1712: "The famous Doily is still fresh in everyone's memory, who raised a fortune by finding out materials for such stuffs as might at once be cheap and genteel. I have heard it affirmed that had he not discovered this frugal method of gratifying our pride, we should hardly have been able to carry on the last war." And again in No. 319, of the 6th March of the same year: "I presume I need not inform you that among men of dress it is a common phrase to say, 'Mr. Such-a-one has struck a bold stroke'; by which we understand that he is the first man who has had courage enough to lead up a fashion . . . . . A few months after I brought up the modish jacket, or the coat with close sleeves. I struck this at first in a plain Doily; but that failing, I struck it a

second time in blue camblet, and repeated the stroke in several kinds of cloth, until at last it took effect."

As a pendant to the above we read in the *Newcastle Journal* of the 8th May, 1924, of the sensation caused at a London dress parade: "When M. Paul Poiret, the dress creator walked into the Carlton Hotel with six French mannequins dressed in billiard table green. They walked like waves of the sea, they were wasp-waisted and high-heeled, their complexions had only just been let out of the box, and they had shining things like rows of new nails all over their hats. If a couple of mermaids had strolled in and declined fish they could not have caused a greater sensation." "The mannequin matinée at the Duke of York's revealed all kinds of new things including an evening dress cut away at the front exposing slit Turkish trousers of gold. None of the mannequins wore low shoes. One walked on with a piece of black tape dangling down from her frock. The audience left wondering if it was a mistake, or whether they should have applauded it as one of M. Poiret's brilliant ideas!" "M. Poiret was asked; 'Do you ever hit on anything that simply will not go?' 'Never!' he replied. He looked Napoleonic, and resumed: 'A fashion creator must have nerve. He must fight opposition. Once the fashion is launched women fall into line. The art of fashion-making is to sense a popular fancy before it becomes really popular, and exploit it. There you have the secret.'"

Words go out and come in with habits literal and metaphorical: the language of dress-making requires an interpreter, like the language of psychology; there is no absurdity too great, but that it will find its votaries and its dupes. In our day as in his own Humphry Clinker might speak of the "oppressive imposition of

ridiculous modes, invented by ignorance and adopted by folly."

> "Thence to the hall,
> Which was on every side with rich array and costly arras dight."

Arras too, a pictured tapestry, came from the Low Countries. It was known in England in the sixteenth century by the name of the town of its manufacture, Arras, now the capital of the department Pas-de-Calais, then the capital of the province of Lower Burgundy. Arras, preserving the name of the Atrebates, a tribe of the Belgae, is an example of linguistic detrition.

Nor must be forget china, with its memories of ancient trade routes across Asia, or the voyages of Arab traders to the far East and down the African coast; for the art of making porcelain is undoubtedly a Chinese invention coeval with the Christian era. It was first manufactured in Europe in 1580 at Florence.

Delf is a ware made at Delft in Holland.

Bellarmines are ale or wine jugs of a grey colour in common use from 1550 to 1650. They are said to be caricatures of Cardinal Bellarmine (1542-1621). They are salt glazed stone ware, made chiefly at Frechen, near Cologne. There are several examples in the Guildhall Museum of the City of London.

Thericlia were vessels made after the style of Thericles, a Greek artificer of the fifth century B.C. They were not only earthenware, but made also of wood, or silver, or glass in the time of Cicero (Ver. II. 4. 18).

A Manila is a strong rope, made from the fibres of the leaf stalk of a plant, Musa textilis, which grows at Manila and Cebu in the Phillipine Islands. These fibres are of great durability and strength in resisting

strain. The plant does not flourish elsewhere. Ropes made from its fibres are frequently adulterated by a mixture of the fibres of New Zealand flax or Russian hemp.

Morocco is a fine leather made from goat skins, usually dyed in bright colours, red or yellow. It was manufactured in Turkey, the Levant, the North coast of Africa, and other places on the Mediterranean. The name attests the skill in dyeing and tanning leather of Arab settlers in Morocco, who carried the trade with them into Spain. French morocco is usually made from split calf-skin and sheep-skin. This kind of leather was much used in the artistic book bindings of the eighteenth century.

No dictionaries or encyclopedias noted the entrance of the names of their inventors into the common speech of a people.

There were many brave men before Agamemnon, but they lacked a "sacer vates" to chronicle their prowess: so they have passed into oblivion. We inherit the result of their labours, but we are unable to pay them individual honour. So these early toilers for the benefit of mankind are remembered only by the names of the places where they toiled. We know something of the individual lives of others; their names have passed into our language; we learn the story of their struggles, their disappointments, their hopes, their joys. They were laughed at, or bitten by the tooth of envy. They persevered, and their perseverance surmounted all difficulties. They are examples of patient endurance and conscientious work.

XXIII

As you put on your macintosh to shield you from a shower, do you remember the struggles and the disappointments of the man who furnished you with this convenient garment? Born at Glasgow in 1766, Charles Macintosh was educated at the Grammar School of that city and at a school at Catterick Bridge in Yorkshire. He then entered the counting-house of a Glasgow merchant, where he devoted his spare time to science, and especially to chemistry. He soon tired of being a clerk, and before the age of twenty he became a manufacturer of sal-ammoniac. In 1786 he introduced from Holland the manufacture of sugar of lead; he made important improvements in the manufacture of Prussian blue, and invented various processes for dyeing fabrics. In 1797 he started the first alum works in Scotland, and shortly afterwards Macintosh became connected with Charles Tennant of St. Rollox Chemical Works, near Glasgow. Many other inventions and improvements in Manufacturing Chemistry stand to his credit.

Among the operations carried on by Macintosh was the treatment of the refuse of gas-works for obtaining various useful products; his endeavour to utilise the coal-naptha obtained as a by-product on the distillation of tar led to the invention of the water-proof fabrics which perpetuate his name, and have almost obliterated his fame as a chemist. In 1823 he took out a patent for making water-proof fabrics by cementing two thicknesses together with india-rubber dissolved in naptha.

Works were started in Manchester for carrying out

the invention, Birley supplying part of the requisite capital: and in 1825 Thomas Hancock took out a licence under the patent. This led to a partnership with the Manchester firm which carried on operations for many years. Many practical difficulties had to be overcome, due to the ignorance and obstinacy of tailors; but the material soon came into general use. As early as 1824 Macintosh was in correspondence with Sir John Franklin for the supply of water-proof canvas bags, air beds, and pillows for use in an Arctic expedition. The trade fell off considerably upon the introduction of railways, when travellers were not so much exposed to the weather as on stage coaches. Macintosh died in 1843. Fifty years after the firm still manufactured india-rubber goods.

XXIV

So when you talk of mercerised cotton or clothe yourself in jaegers, you commemorate the discoveries and idiosyncrasies of human beings. Jaeger was a professor of eccentric views at Stuttgart in the early eighties. He maintained that all clothes should be made of flannel—and scoffers said that he prescribed flannel pills also. One day walking in the Suabian Alb, hatless, coatless, shoeless, he was arrested by a country policeman; it was some time before the professor could impress on the official mind the fact of his identity; and he was allowed to continue his walk under those hygienic conditions; for he was a pioneer of the hatless brigade and votaries of the simple life. His disciples wore double-breasted flannel coats, and jaegers have a considerable vogue. Albeit accounted eccentric he was not without justifica-

tion. Neil, *Everyday life in the Holy Land,* writes (p. 146): "Even when the weather is at fever heat, the townsman when in full dress wears his fur-lined cloak; and on the hot maritime plains it is sometimes 116° Fahr. . . . . Thus the principle taught in quite recent times by Dr. Jaeger, and embodied in his clothing, has been acted upon in the East from the dawn of time."

Mercerisation is a process for strengthening the fibres of cotton, discovered in 1850 by John Mercer. He also invented parchment paper. On account of expense mercerised cotton is used only for certain fabrics in which increased strength is required. Born in 1791 at Dean, near Blackburn, the son of a hand-loom weaver who died in 1800 leaving a large family, John then nine years old, began work as a bobbin winder, and then a hand-loom weaver. When he was ten years old a workman in a print works taught him reading, writing, and arithmetic. In 1807 his future career was determined by seeing on his infant half-brother a dress of an orange colour, which "set him all on fire to learn dyeing." He straightway bought up all the dyeing materials he could procure and set up in partnership with a man who had suitable premises. They continued as dyers for Great Harwood and the neighbourhood for two years; when Mercer gave up this business, notwithstanding its success, to become an apprentice in the colour shop of Messrs. Fortt Brothers. The jealousy of a foreman prevented his gaining any real knowledge of the processes employed. He therefore in the following year accepted the surrender of his indentures offered by his masters, who were forced by commercial distress due to the Berlin decrees promulgated by the Great Napoleon to reduce their staff.

Mercer again became a hand-loom weaver, and took up dyeing at the same time: he also studied mathematics. In 1814 his attention was directed to chemistry by the Chemical Pocket Book of James Parkinson. This book "introduced him (he writes) into a new world," and led him to his first discovery of importance. This was a method of fixing orange sulphide of antimony on cotton cloth, no good orange dye suitable for calico printing having been previously known. The details of the process were communicated to a firm of printers and successfully applied. Mercer received no reward for his services. In 1818 Messrs. Fortt Brothers re-engaged Mercer as chemist in their colour shop at a salary of thirty shillings a week. He rediscovered and introduced into England in 1823, a method of applying to cotton cloth lead chromate, a yellow dye of great importance; he also discovered the use of certain manganese compounds, and greatly improved the methods of printing indigo.

In 1825 Messrs. Fortt Brothers took Mercer into partnership, where he remained till 1848, when the partnership was dissolved and the members of the Oakenshaw firm retired from business, because they were unwilling to manufacture goods of an inferior quality at a cheaper rate. During these years Mercer showed great mental activity, and discoveries of more or less importance proceeded from his laboratory in quick succession. His interest in chemistry was strengthened by his friendship, begun in 1841, with Dr. (afterwards Baron) Lyon Playfair, who at that time was one of the chemists in Messrs. Thompson's works at Clitheroe. The profits had been considerable, and on retirement from business, Mercer was free to undertake researches sketched out during those busy years.

He investigated the action of caustic soda, sulphuric acid and zinc chloride on cotton cloth, paper and other materials made from vegetable fibres. These investigations were carried out in commercial partnership with Robert Hargreaves of Broadock, near Accrington : they led to the discovery of the process known as " mercerising " and to the invention of parchment paper, patented by Mercer in 1850. Treated by this process the individual cotton fibres become thicker and shorter, and the strength of the cloth is greatly increased; it also becomes semi-transparent, and dyes far more rapidly than ordinary cloth. He was one of the jurors in the Great Exhibition of 1851, and he was awarded a council medal for the discovery of mercerisation. He died in 1867.

In private life Mercer was unselfish and lovable. All through life he was deeply religious, and took much interest in religious affairs. As a young man, serving in the militia, " awkward John " was transferred to the band. Endowed with perseverance and business capacity, he raised himself from poverty to affluence, but he was never grasping. Though he patented some of his inventions, he freely gave away many others, which brought to their recipients large sums of money. Had he devoted himself entirely to research he would have been one of the most distinguished chemists of his time.

XXV

A JESUIT is a kind of dress worn by ladies in the latter part of the eighteenth century. Cloaks are Roquelaures and Havelocks; shoes Molières and Lavallières and Richelieus. Jeanne Antoinette Poisson, Marquise de Pompadour (1721-1764), the daughter of the wife of a clerk and army-contractor, was one of the mistresses of Louis XV and practically ruled France for him; she gave her name to a bag or reticule; a pompadour. We call a travelling-bag a Gladstone without political bias or any thought of the statesman whose name it bears.

A Havelock is a white calico covering for the cap, with a flap at the back as a shield from the sun; "it seemed to us as if the havelock made half the soldier." The word also denotes a wide cloak or mantle without sleeves, like an Inverness cape, or a sort of military cloak such as was worn by the old "cods" when they came to chapel at Havelock's old school, the Charterhouse. For this garment is named after that Christian soldier Sir Henry Havelock, whose character may have furnished some traits in Thackeray's portraiture of Colonel Newcome. Havelock was the hero of the relief of Cownpore and Lucknow. When he had to wait for reinforcements, these came under the command of his old general, Sir James Outram, who refused to supersede him, and allowed Havelock to finish the work so nearly accomplished. Chivalry was not dead. There was no wireless telegraphy; nor did the modes of travel permit ministers to make week-end trips to the seat of war. Born at Bishopwearmouth, Sunderland, in 1795, Havelock died of dysentery at Lucknow in 1857, a few days after its relief. "Non omnis moritur," sings Jebb

in his memorial ode. He does not wholly die who cherishes the image of his country and calls on her with his latest breath. We look back regretfully to Marcellus or Agricola. We do not willingly let die the memory of those whom we regard with feelings of gratitude and esteem. Havelock was known to his school fellows as "old Ph'los" from his quiet and silent disposition.

> Eheu fugaces, Postume, Postume
> Labuntur anni.

And as they glide along they bring us nearer to the catastrophe which awaits the progressive degeneracy of a race.

> "Aetas parentum, pejor avis, tulit
> Nos nequiores, mox daturos
> Progeniem vitiosiorem."

A chesterfield, a kind of overcoat, takes its name from an earl of the nineteenth century. Chesterfieldism and Chesterfielding originate with the more famous fourth earl (1694 to 1773), the friend of Bolingbroke, Swift, Pope; a patron of letters. He wrote letters to his son expressing what should be the manners and deportment of a gentleman of the period. "Business is not regulated by Chesterfieldism"; nor, apparently, by morality nowadays. "We are not pleading for Chesterfielding etiquette," but for ordinary politeness and fair dealing.

Dickens' portraiture of Sir John Chester in Barnaby Rudge gives some idea of what this Chesterfielding etiquette meant in the manners of a fine gentleman.

Evelyn records in his diary under 10th March, 1681, "This day was executed Colonel Vratz and some of his accomplices (for the assassination of Mr. Thynne"—called Tom of Ten Thousand—in *Pall Mall* on Sunday,

February 12th)—" Vratz told a friend of mine, who accompanied him to the gallows, and gave him some advice, that he did not value dying a rush, and hoped and believed that God would deal with him like a gentleman."

The manner in which the battle of Fontenoy began on the 30th April, 1745, affords an excessive display of politeness, somewhat out of place. In this battle the allied armies of England, Holland, and Austria, under the Duke of Cumberland, were opposed to a superior French force under Marshall Count de Saxe. " Captain Lord Charles Hay of the English Guards advanced from the ranks with his hat off: at the same moment Lieutenant Count d'Àuteroche of the French Guards advanced, also uncovered, to meet him. Lord Charles bowed: ' Gentleman of the French Guards,' said he, ' Fire.' The Count bowed to Lord Charles; ' No, my Lord,' he answered, ' we never fire first.' They again bowed; each resumed his place in his own ranks, and after these testimonies of " high consideration," the bloody conflict commenced, and there was a carnage of 12,000 men on each side." (Hone, *Everyday Book* II, p. 566.)

Apparently little regard was paid to the feelings of the soldier. Addison in the Campaign, a poem to his Grace, the Duke of Marlborough, assumes that they like fighting and do not object to being killed.

> " Great Churchill owns, charm'd with the glorious sight,
> His march o'er paid by such a promised fight."

But what did it mean for the soldiers?

> " Still pressing forward to the fight, they broke
> Through flames of sulphur and a night of smoke,
> Till slaughter'd legions fill'd the trench below,
> And bore their fierce avengers to the foe."

* * * * *

" How many gen'rous Britons meet their doom
New to the field, and heroes in the bloom!
Th' illustrious youths, that left their native shore
To march where Britons never march'd before,
(O fatal love of fame! O glorious heat,
Only destructive to the brave and great!)
After such toils o'ercome, such dangers past,
Stretch'd on Bavarian ramparts, breathe their last."

Practically the " lower classes " had no rights in those days; they existed for the sake of those above them. As late as 1794 we read in a report to the Board of Agriculture concerning the County of Shropshire: the use of common land by labourers " operates upon the mind as a sort of independence "; but when the remaining commons are enclosed, " then that subordination of the lower ranks of society, which in the present times is much wanted, would surely be considerably secured." The labourers, who are to be housed in cottages supplied by their employers, " will then work every day, instead of idling about on their own patches; and their children, who are now growing up wild, lazy, and vicious, will be taught to read and put out to labour early."

Hone, in his *Everyday Book* (II. Col. 563), writes: " The April of 1826 was remarkable for the endurance of great suffering by many thousands of English artisans." And then he goes on to quote from the *New Monthly Magazine* of that year: " The pleasure of the very poor man, while he endures the privations of his ordinary condition, is the mere absence of bodily disease; and he patiently awaits the time when his life shall depart, and his body shall be buried at the parish expense, and his family shall walk from his funeral into the workhouse. This is his state in the best of times, but in a season of general calamity to his class, when

the barely sufficient sources of existence fail, his death is no provision for his wife and children; then the poor are rated for the maintenance of the poor; whole parishes become paupers, and the district must necessarily be supported by voluntary contributions throughout the country."

"The dwelling of the very poor man is always cheerless; but the abode of indigence, reduced to starvation, is a cave of despair . . . . It is none of the least frightful features in that condition that there is no childishness in its dwellings. . . . . A child exists not for the very poor as any object of dalliance; it is only another mouth to be fed; a pair of little hands to be inured betimes to labour. It is the rival, until it can be the co-operator, for food with the parent. . . . . The children of the very poor have no young times."

XXVI

We were taken to see Garibaldi ride into London in 1864. This Italian patriot, the deliverer of his country, who made possible a united kingdom in the peninsula, was received with immense enthusiasm. He sat in an open Victoria, wearing a red flannel shirt. At once ladies adopted a similar shirt as an article of apparel, and for some time Garibaldis were all the rage. Another vivid recollection is the wearing of Jet ornaments on the death of Prince Albert, when the Court and the whole nation went into mourning. After his marriage with the young Queen Victoria, he had much dislike, not to say jealousy, to live down. He succeeded in doing so: and Tennyson paid a noble tribute to his memory in the "Idylls of the King." To his suggestion was due the holding of the first International

Exhibition in Hyde Park in 1851, in the building which now stands at Sydenham as the Crystal Palace. The hope that it would promote peace and stop war was not fulfilled. Rivalry in trade and manufacture is one of the most constant causes of war. The albert watch chain of silver or gold—a massive gold albert—was named after the Prince Consort, as was also a biscuit.

These were the days of policemen in top hats and blue frock coats; of postmen in scarlet coats, who from their rapid movements as they hurried from door to door were known as scarlet runners; of butcher boys who wore no hats, but well greased their heads, and whose pride it was to possess the fleetest pony and to dash off at full speed ere they had well grasped the reins or were settled on their seats. Veritable Jehus who emulated the dash and daring of that ancient captain: "But this new jehu spurs the hot-mouthed horse" wrote Dryden in 1682. The word is sometimes used sarcastically. It also means: to drive, as in a novel of 1822 we read "Miss Julia and Mr. Mordaunt jehuing away in a chaise and four."

Swift wrote:—

> "Beware of Latin, authors all,
> Nor think your verses sterling
> Though with a golden pen you scrawl
> And scribble in a berlin."

that is a coach of a particular form first made in Berlin, with a covered seat behind, like a diligence. It was introduced about 1670 by an officer of the Elector of Brandenburg. At a later date we had broughams and victorias; the latter named after the reigning queen, and the former bearing the name of one of her lord chancellors.

Apparently we must admit that the Dean meant a coach, though the state of the roads in those days, and the conditions of travel would render writing almost impossible. The conjecture is alluring that from his residence in Ireland he knew of the word birlinn, bierlinn, or berlin as the name for a barge or galley. Such large rowing boats were used by the chieftains of the Western Islands. Writing in these would be comparatively easy. Scott in *Guy Mannering* (1815) mentions "a place where their berlins or galleys, as they called them, used to lie." *Statistical Account of Scotland* (1792-99): "He kept always a bierlin or galley in this place with twelve or twenty trained men ready for any enterprise."

Dr. Johnson in his *Tour of the Western Isles* (1773) does not mention the name, though he used the thing, nor does the word in this sense occur in his dictionary, the last edition of which with his corrections was published in this same year. "Wed. Sept. 8: Mr. McQueen's compliments to Mr. Boswell . . . . he is now at Skianwden with Macgillichallum's carriage to convey him and Dr. Johnson to Rasay." . . . . "We got into Rasay's carriage, which was a good strong open boat made in Norway . . . . Dr. Johnson sat high in the stern like a magnificent Triton. Malcolm sang an Erse song. . . . The boatmen and Mr. McQueen chorussed and all went well." "Sunday, 12 Sept. Rasay himself went with us in a large boat with eight oars, built in his island."

A phaeton, a light carriage, takes its name from the son of Helios, who begged his father to allow him to drive his chariot through the heavens. The presumptuous stripling had not strength enough to restrain the horses, who dashed from their course, and

the earth was all but burnt. Jupiter in his wrath slew Phaëthon with his lightning.

The name of Jarvey or Jervis, a Dublin driver of the eighteenth century, is still kept green by the common appellation for the driver of an Irish car, as well as for the car itself. Jarvis, a hackney coachman, occurs in Grosses' Dictionary in 1796 and in Vaux's flash dictionary 1812 Jervis' upper Benjamin, a box or coachman's great coat which preserves the name of a tailor. In 1862 Sala seeks in vain for the old Jarvie with his many caped Benjamin. " A friend, a well-known Journalist," we read in the *Manchester Guardian* of the 25th October, 1920, " had the temerity to walk out from his hotel to the middle of the street, where a number of jarvies were standing with their outside cars: he was driven back by the threatening revolver of a cadet."

The method adopted to put down disorder in Ireland led later to the entrance of a new expression into our language. The cure was as bad as the disease. At length the Irish triumphed; and Ireland became an independent republic in 1922. Public speaking was not easy; here is a picture (*Daily Herald,* 18th April, 1922.) " The meeting was held in a square (in Dublin), which was commanded by two armoured cars, while Free State troops stood ready for action. The President spoke from a Crossley tender: ' The challenge to the Irish people,' he said, ' is not now from the foreign enemy (*i.e.*, England), but from some of our own people. The nation is not going to submit to imitation Black-and-Tanism?' "

But if facts had been made known to the public and the Government had been firm, giving support to the loyalists and treating the real plotters as President

Lincoln treated them in his day: though he paid the penalty for his firmness by assassination, as Perceval did—Ireland might still have been a contented and prosperous member of the United Kingdom, instead of (the Roman Catholic portion at least) a hostile republic. For the instigators of Irish troubles have a short way for silencing opponents and removing objectors, witness Henry III. of France, and General Sir Henry Wilson on his own doorstep in London.

XXVII

A CHARLEY as the name of a watchman is supposed to be derived from Charles I, who in 1640 improved the watch system in the metropolis. The old watchmen had become incapable of preserving public order, and "boxing a charley" was a common diversion of young sparks. In 1845 Hood writes of "that other old woman the parish charley." In place of these, that fine body of men, the metropolitan Police was established in 1829. With the reform of the criminal law Sir (then Mr.) Robert Peel organised a new force for the maintenance of public order. While Secretary for Ireland (1812 to 1818), he established the Irish Constabulary, an unpopular body, and "the Irishman was liable to be carried off without a moment's warning by a new sort of fellows, well known in Ireland by the name of Peelers." After he became Home Secretary in 1822, he introduced a like force into England. As this was a civil and not a military body, it was named the "police." The North country pronounciation as though written pollis, with the accent on the first syllable and a short "o" is therefore more agreeable to

the origin of the word; namely, the Greek word "polis," city. The members of this force were familiarly known as "bobbies" or "peelers" in allusion to their founder. Of them he said, "we must not make the peelers unpopular by maintaining them against the declared sense of the county in which they act." "Bobby" occasionally appears in the full form "Roberts," as in this report of an undergraduates' "rag" at Cambridge; "we were just having some fun with Roberts who made jolly good targets." (*Daily Herald,* 4th November, 1922.)

To these changes Sidney Smith alludes, "Gas was unknown. I groped about the streets of London in all but the utter darkness of a twinkling oil lamp, under the protection of a watchman in their grand climateric, and exposed to every species of depredation and insult. I can walk by the assistance of the police from one end of London to the other without molestation, or if tired get into a cheap and active cab, instead of those cottages on wheels, which the hackney coaches were at the beginning of my life."

He would call a four-wheeler, alias growler, or later a hansom: "A flying hansom cab, which cut along almost at railway speed, the gondola of London." Hence to hansom; "She hansomes it along" (1894). A hansom (often pronounced as though it were handsome) is the invention of Joseph Aloysius Hansom, he died in 1882. He was an architect, who patented in 1834 a kind of two-wheeled cab or cabriolet; but even these are now driven off the streets by motor cabs, otherwise taxis, which rival expresses and not parliamentary trains in speed. A hansom cab is preserved as a relic by Madame Tussaud. She visited Newcastle-on-Tyne with her waxworks in 1827. In 1921 we rode

in a bus drawn by horses at Hampstead for the sake of auld lang syne.

Victorian has become for us something like that which Cecropian implied in ancient Rome, as Martial writes of his book (V, 2), "which Germanicus may read aloud without blushing in the presence of a girl of the Cecropian age"; as we might say Victorian, to express simplicity and innocence and a high standard of morals, though the standard was not the same in these different ages and different empires.

XXVIII

THE England of those days was different from the England of the present. Then oppressed nationalities looked to England for assistance, and her shores were the asylum for patriots. Englishmen were proud of their freedom; they resented the interference of officials. The development of their political constitution had made them self-reliant and independent. They viewed with scorn forms of government which destroyed individual initiative, and reduced the community to a state of pupilage and vassalage. Now these liberties have vanished, rules and prohibitions, as minute and irksome and more voluminous than the Talmud, regulate every department and every action of life. Parliament is a phantom. Government is by commission. Big threes, little threes, great fives, sixes and sevens: in one word Cabals. As unconstitutional as was the junta formed by the men from the initials of whose names the word is formed in the same way as "News" has been made up from the four letters denoting the cardinal points of the compass.

In times of emergency, when the state was in danger

and the national life in peril, the old Romans appointed a dictator. So we too in the time of danger adopted the same expedient, and superceding the usual forms of constitutional government, invested commissioners with dictatorial powers. The nation submitted to a temporary despotism until the tyranny was overpast.

Dating from the second century B.C. and perhaps earlier, a curious notion was propounded, that the name Adam was derived from the combination of the initial letters of the Greek names of the four cardinal points in this order, east, west, north, south; that is anatole, disis, arctus, mesembria. This indicates Adam's dominion over the four divisions of the world. The Venerable Bede, who approves of this etymology, thus holds with those who contended that Greek was the primitive language of mankind. Others gave the priority to Hebrew. Eber, having refused to join in building the Tower of Babel, was allowed to continue to speak the original language spoken by Adam. Hence Eber's descendants called themselves Hebrews, and their language Hebrew. See, for much curious information, Charles' notes on the Book of the Secrets of Enoch (Slavonic Enoch), XXX, 13, 14; and on the Book of Jubilees (Little Genesis), III, 28.

The initials of the five writers of the pamphlet against Episcopacy in reply to Bishop Hall (1641) in the time of Charles I. were combined into the word Smectymnuus: Stephen Marshall, Edmund Calamy, Thomas Young, Matthew Newcomen, William Spurstow. Similarly formed Dora, Epa and Osa will be remembered as the Fates which cut short the liberties of Englishmen in the first quarter of the twentieth century. They denote the Defence of the Realm Act, Emergency Powers Act, Official Secrets Act.

There is no need to seek a Hebrew derivation for the word "Cabal." The word Cabalah from which it is sought to derive it, is not used in the sense of sect or party; but in that of tradition or doctrine. The Cabinet of Charles II. in 1671 was composed of five persons: Clifford, Arlington, Buckingham, Ashley, and Lauderdale, whose evil memory is placarded in the word Cabal —a small party secretly united to attain its ends by faction and intrigue. To cabal is to intrigue, to make a faction, almost but not quite a conspiracy.

> "What these caballing captains may design,
> I must prevent by being first in action."

This practice is being carried to extremes and except to the initiated it is difficult to know what meanings should be attached for instance to "Copec" or to "Tarp." The former is the designation of a movement to promote the Christian ordering of politics, economics and citizenship; the latter is to help Anglican aspirants to correct performance of the Mass: take ablutions in Roman position. Why are these persons called "spikes?"

Wellingtons and Blüchers, named after the allied generals, were two kinds of boot worn far into the seventies. Napoleons were not so fashionable a footwear. Perhaps the most absurd, should we not say impertinent, use of a great name for advertising purposes is to be found in Milton, which has already produced a derivative. Does the inventor suggest that John Milton was a cleansing and purifying force in the political and social life of his time? The following notice appeared in *Punch*, the 25th August, 1920: "Miltonise your food, meat, poultry, fish, vegetables; these can all be miltonised. Milton not only preserves

fresh food, but also destroys germs and removes danger of ptomaine poisoning." It would be a good thing also to miltonise literature, and revive a measure of the robust puritan spirit.

XXIX

GEORGE John Spencer, second Earl Spencer (1758-1834), is best known by the short over-coat be invented, "the economical garment called a spencer"; as is the Earl of Sandwich by his customary lunch of a piece of meat laid between two slices of bread—lived 1718-1792, a supporter of Sir Robert Walpole, first lord of the Admiralty in Lord North's administration.

> Two noble earls, whom if I quote
> Some folk will call me sinner;
> The one invented half a coat,
> The other half a dinner.

No doubt you have eaten "sandwich cake" (here the word has become adjectival), or been "sandwiched" between two stout parties in an omnibus or a railway carriage. "Sandwich" is also applied in armour plating to three layers—either two plates of metal with wood between, or two layers of wood with a metal plate between. Sandwich men are those employed for advertising purposes to walk up and down the thoroughfare with two boards suspended from their shoulders, one before and one behind. Various devices are employed to direct attention to the matter displayed on the boards. "Hail, rain, or snow find him going the weary round of the principal thoroughfares; or, if he is on 'point,' shivering and face haggard, perambulating a few yards of gutter in front of theatre or restaurant."

Bath Olivers are a digestive biscuit compounded in

the middle of the nineteenth century by Dr. Oliver of that city. " Go to Bath " did not mean to come to the Doctor, but was the advice given to importunate beggars, something like " go to Jericho." In Carlisle and its neighbourhood, " Go to Hexham " is used in a similar sense; perhaps because of the ancient Abbey and monastery there, where relief might be obtained. This phrase, " Go to Bath," arose from the provisions of an Act of Parliament passed in 1597, which gave authority to each parish to give a sum of money to sick and needy persons to go to the hot springs at Bath on the understanding that they should not beg. No provision for their return was made; hence arose " the beggars of Bath," as the streets of the town were infested with these gentry. The nuisance became so great that this Act was repealed in 1714.

Liebig, the first of these many essences of meat now so common, came into use in 1870. The preparation perpetuates the name of a celebrated German chemist. He established the first laboratory in Germany in 1826, to which students flocked from all parts of the world. He directed the attention of agriculturalists, physiologists, and pathologists to the bearing of chemistry upon their special departments.

Chippendale and Chippendalism recall the skill of a celebrated cabinet-maker and furniture designer of that name in the eighteenth century. His father was also a cabinet maker in Worcester, whence in 1727 both father and son migrated to London. His furniture was " of durable construction, without heaviness of appearance." There is not really a single uniform Chippendale style. " The chair in which Mrs. T. sat was an elegant Chippendale "—also a style of book-plate. " By 1780 Chippendalism had become on book-plates

practically a thing of the past." In a book of 1900 we read: "The lovely Chippendale and Sheraton with which it was furnished." Thomas Sheraton designed a severe style of furniture towards the end of the eighteenth century. He lived from 1751 to 1806. "While the term Sheraton is commonly used to designate the most delicate and most severe style of eighteenth century furniture, many of his pieces are in character very far from delicate or severe." It is said, "he was in truth an unlovable character, vain, self-assertive, dogmatic, and angular. The unattractiveness of his disposition was due partly to his living most of his life in a state of miserable poverty, partly to his cultivation of a particularly hard and rigid religious creed. He was absorbed in theological questions all his life, and he published treatises on the subjects of baptism and regeneration." . . . . "The story of Sheraton is certainly pathetic—that of a man possessed of genuine artistic genius, but who, owing partly to a rather cross-grained temper, partly to recklessness of character, but most of all to inability to discern where his real *métier* lay, failed to win from life even a little of the success and esteem, to which his remarkable gifts might have entitled him." (See Turberville, *English Men and Manners in the Eighteenth Century* (1926), p. 382 fol.)

XXX

After this titanic struggle, it is an almost Sisyphean task to make a "land fit for heroes," those transcendental beings; it requires a more than herculean labour to cleanse the Augean stable of filthy selfishness. From the condition of the country, an observer would assume

that our late victory was but a Pyrrhic one. We are tantalised by the promise of peace and prosperity, while the bulk of people find it difficult to live. All these adjectives refer to persons, or personifications, which were believed to have a real objective existence.

The Titans were the defiers of the gods, who piled up mountains to scale the heights of heaven. Cast down to the lowest hell, their uneasy movements in their chains are the cause of earthquakes and volcanic eruptions. "The tragic change . . . . to the writhings and curses of a baffled and half-demented Titan." The same idea gives to common speech, Vulkan and Volcano from the name of the god Vulcan who forged these chains and fashioned the armour of the gods at subterranean fires. To volcano is to puff out smoke.

Hence the word is used for "blacksmith" in the Diary of a Journey from London to Geneva in 1802: "At every village the vulcans of the place are very officious, expecting that the carriage may have broken a spring or something. One of them expressed his disappointment aloud, saying, 'Ah! Diable! il n'y a rien cassé.'" We have also the word vulcanisation to denote the process, which has enabled rubber to be universally used. It was discovered by an American named Goodyear in 1839 after many years of experimenting. Goodyear shared the fate of many men of inventive genius. He was cast into prison for debt. His friends who had backed him were ruined in 1836-37. He was thus described by a New York business man: "If you meet a man, who has on an india-rubber cap, stock, coat, vest, and shoes, with an india-rubber purse without a cent in it; that is Mr. Goodyear." He was not a money maker, but an investigator. He died in 1860 in New York. (*Daily Herald,* 25th

April, 1923.) In the *Newcastle Journal and North Star* of April 22nd, 1926, we find this advertisement: " Why you should buy Goodyear . . . . Next time buy Goodyear "; these tyres are made of the cord material discovered by Goodyear; they are made from the toughest tread rubber compound known. So someone is reaping the harvest of Goodyear's toil.

The verb to " sherardize " may appear in this place; it means to coat iron articles with zinc. In May, 1904, at Burlington House, London, " Mr. Sherard Cowper-Coles explained the process, which is to be commercially applied under the name of sherardizing." The man or woman, who invented stainless table-cutlery deserves the undying gratitude of harassed house-wives. This was a foreman in Forth's works at Sheffield, who experimenting hit by accident on the right proportion of chromium to obtain the required result.

One of the twelve labours of Hercules was to clean in a day the stalls of one thousand oxen which had not been cleaned for one hundred years. When he had successfully accomplished his task, Augeus meanly refused him his reward.

Tantalus and Sisyphus were condemned to punishment in the underworld. The former was an early victim of the official secrets act: he divulged the plans of Jupiter, communicated to him at the dinner-table. His punishment was this. Tantalus was immersed up to his chin in a lake, while above his head, just out of his reach, hung branches of delicious fruits. When he stretched forth his hand to gather them, they eluded his grasp; when he stooped down to drink, the water sank to a lower level. Tormented with perpetual thirst and hunger, he passed a miserable existence of much more than sixty-seven days. A " tantalus " is a

locked stand in which to keep spirits on the sideboard; very tantalizing to a thirsty man, who has not the key. A jeroboam is a large bowl or goblet, so called in mockery of Jeroboam (I Kings, 11, 28) a "mighty man." The name is given also to a very large wine bottle. Is jorum a contraction of the same; as a jorum of punch, a large tumblerfull?

Sisyphus was king of the commercial city of Corinth. For dishonesty and fraud in business (perhaps in his shipments of currants—or Corinths as they were called in the sixteenth century—and raisins de Coranntz in the fourteenth), he was sentenced to fruitless and endless toil. He had to roll uphill a stone, which, as he neared the top, came down again to the bottom. In the sixteenth century a law was passed, ordering that embroidery, not properly done, should be destroyed. In those days, England was entering the markets of the world. She had to make good her position, and in consequence of genuine work. English goods were sought after all the world over. But even in those days Bacon was puzzled why men should love lies: "Where neither they make for Pleasure as with Poets; Nor for Advantage as with the Merchant." Success has induced carelessness and indifference, and English goods are not sought after now as formerly.

No amount of protection or of tariffs will induce people to buy an inferior article, where a better and cheaper can be had. The world has shrunk, and few countries are so self-contained as to be able to supply all the needs of an advancing civilisation. We do not steal now, we "convey." We have made the acquaintance of "slimness" since the South African War. A good business man, an expression not confined to

trade, implies a peculiar shade of the quality of goodness, as well as a note of admiration for smartness and adroitness.

"In regard to the adulteration of food and general untrustworthiness in commerce," writes F. A. Steel in her book on India (1900), "there can be no question as to where heinousness of offence lies. It is rapidly becoming impossible to rely on the word of any tradesman in England, while the only way to secure food that you have chosen and bought is to take it away with you. A recent discussion in a daily paper has produced the assertion, that without some measure of fraud, it would be impossible in England for a small trader to live by his trade. India can scarcely go one better than this."

Brummagem—a variation of Birmingham—means an imitation, a counterfeit. The idea of worthlessness or poor quality associated with the words Brummagem goods, indicates the quality of English manufacture, which continually deteriorates. This word is used in a metaphorical sense also: "There is no forced posturing, nothing acrobatic; just a story told in the language of motion. It would be almost impossible to produce it outside of Samoa . . . . The dances of Europe, since the days of Greece, are but Brummagem in contrast." (1922.)

To birminghamize is to artificialize. Emerson writes (1856): "The manners and customs of society are artificial—made-up men with made-up manners; and thus the whole is Birminghamized." In Macaulay's History we read: "In allusion to their spurious groats, the Tory party had fixed on demagogues, who hypocritically affected zeal against popery, the nickname of Birminghams." It is unfortunate that

these words have entered the language. The sentence to the pillory is for aye.

Pinchbeck is an alloy of zinc and copper used for trinkets and cheap ornaments. When new it looks like gold. The word denotes a worthless or spurious thing and perpetuates the name of its inventor, who lived in the early part of the eighteenth century. Deep down in the heart of man is the love of truth and justice, and the hatred of hypocrisy and sham. Pinchbeck no doubt was a good workman and an ingenious fellow, but he made something which was not what it seemed to be: there was appearance, but no reality, it only looked like gold. And the unerring judgment of humanity has covered his name with scorn. He has his portion with the hypocrites. "The absorption of our pinckbeck politicians in meaningless millions of phantom debt is the root of the trouble. They will not clean the slate; they will insist on getting what they can never get. Thus a state of war continues, and millions are condemned to death by starvation."

Christopher Pinchbeck, died 1732, was a clock-maker and inventor of the alloy, which goes by his name. He made musical automata representing singing birds, and barrel-organs for churches. "In the *Daily Post* for 27 November, 1732, it is notified that 'the toys made by the late ingenious Mr. Pinchbeck's curious metal' . . . . are now sold by his son and sole executor, Mr. Edward Pinchbeck." (Dict. of National Biography.) There is a village called Pinchbeck near Spalding in Lincolnshire, from which the personal name may be derived; but whence did the village get its name? Johnson has "pinch fist," a miser; parsimony is often a characteristic of villagers. In the sixteenth century a word "pinchbeck" was in use

to denote a miserly, close-fisted fellow; or as a Glossary of 1545 explains it, "a drye felowe of whom nothyng may be gotten; one do call hym a pelt or a pynchebeke." (New English Dict.)

XXXI

PYRRHUS, King of Epirus, invaded Italy in 280 B.C. to curb the growing power of Rome, and assist the Greek cities of southern Italy. In his first battle with the Romans at Heraclea in this same year, after a long and stubborn contest, he defeated the Romans indeed, but with the loss of a large proportion of his officers and best troops. As he viewed the field of battle, he said: "Another such victory and I must return to Epirus alone." He sent, therefore, an ambassador with terms of peace, which were not accepted. The ambassador was Cineas, the greatest orator of his time, a sophist in the old sense, now obsolete, a wise man or philosopher. This was the first time he found his eloquence unavailing; it made no impression on those who were accustomed not to accept terms of peace but to impose them. "Alcidimus the sophister hath many arguments to prove that voluntary and extemporal doth much excel premeditated speech." How has the word fallen from its high estate, so that it now denotes a fallacious reasoner, a disputant artful and subtle, but false! Who were the Sophists; and why is their reputation so smirched by the meaning borne by the words derived from their name, sophistry and sophism, and sophisticate?

> "Yet the rich cullies may their boasting spare:
> They purchase but sophisticated ware;
> 'Tis prodigality that buys deceit,
> Where both the giver and the taker cheat."

The Sophists arose in the Greek world in the fifth and fourth centuries B.C. They were teachers of rhetoric, instructors of the young, who professed ability to argue on any subject, and, as they were more or less calumniously reported, to make the worse appear the better reason. They were not by any means all charlatans, many were learned and honest men, but as the title " professor " is sometimes assumed by quacks, and gentlemen who live by their wits, so the popular notion of the Sophists is embalmed in " sophistry " and " sophism," a specious but fallacious reasoning. Take this from the *Nation* of 11th Oct., 1921, " The *Times* this week has engaged in one of the most reckless and unscrupulous ' stunts ' against Germany. The alarmed reader was faced on Monday with the lurid headings ' New German Army—strength of 800,000.' Should we blame the Sophist or his public? Are the readers of the *Times* so little capable of analysis that this kind of thing deceives? " Sophistry can be " ingenious " but can it be " ingenuous? " We read of " the draft of a letter that for ingenuous sophistry and weak anger it would be hard to excel." Perhaps this adjective is due to the printer, who has put " u " for " i." What is " the half smile of sophistication? " Is it paint and powder? " If their features lack the finer chiselling wrought by the slow processes of sophistication, they are pleasantly irradiated by a simple good-humoured smile."

Here is another definition (Holmes, *Albigensian or Catharist Heresy*, p. 104). " Yes *or* No is the question which he (the average man) is ever asking, and to which he expects a prompt and straight-forward answer. Yes *and* No is in his eyes, the answer of the sophist, the shuffler, or the coward."

Sophists was the name given in contempt to the "Gospellers," those who inclined to the principles of the Reformation, and studied the Bible, at Cambridge in the sixteenth century: as Methodists was the name of scorn given to men of a like disposition in the eighteenth and nineteenth centuries.

XXXII

Cynics, Epicureans, and even Stoics, these vaunted philosophies of Greece and Rome, have fallen also on evil days. The names of these philosophic sects, embedded in common speech, bear meanings which travesty, it may be, the doctrines of the founders and their most illustrious disciples. These meanings, however, express the inevitable result of such doctrines for the generality of mankind. Epicurus, who bought the garden at Athens 306 B.C. may have been less an epicure than any of his followers; but his doctrine, that pleasure is the end of human life, leads naturally to sensuality and self-indulgence. Most men fail to realise that there can be no true pleasure without virtue. "Epicurus made of the deity a careless God." His gods, if they existed at all, were lotus-eaters, quite inconsiderate of the cares of men. His world was a chance concourse of atoms, independent of Divine supervision or control. His name, therefore, has given rise to derivatives such as these:

A man "epicurishly, gluttonously inclined": "take away from us our hypocritical epicureal hearts": or "epicurising philosophy and antinomian liberty": "he describeth the fury of the epicures in contemning the very God." In Jewish, as well as in

Christian literature, an epicurean is an unbeliever, a materialist, an atheist. If in its current sense, epicure denotes one who cultivates a refined taste for the pleasures of the table, who is choice and dainty in eating and drinking, or in other spheres, " such an epicure in melancholy as Matthew Arnold ": yet it also bears the much grosser sense of one who gives himself up to sensual pleasures, a glutton, a sybarite; one who lives like an inhabitant of that luxurious city, Sybaris, whose gay life of pleasure astonished and offended the abstemious living and stern morality of the early Roman. " It may be something salutary to tear men from their pomps and luxuries; and teach them to be Romans, who would otherwise be Sybarites ": writes Scott in *Peveril of the Peak* (Chap. XIV). So Macbeth speaks: " Then fly false thanes and mingle with the English epicures ": and Goldsmith in his " Natural History " writes thus: " the poultry kind may be considered as sensual epicures, governed solely by their appetites." To epicure is to play the epicure, to epicureanise is to live luxuriously: as is also to epicurise. Thus the combination " Sir Epicure Mammon could be used as a suitable designation of the character of Dives." Our country is in the grip of this heathen philosophy. Pleasure is the main object of existence. For this end money is necessary, which must be gotten by some means or other. " Gain " is therefore " the master idol of the realm." Now, as in Wordsworth's time, in the worship of these idols we continue to sacrifice human beings.

Our elder divines, says Trench (Select Glossary), commonly use the word epicures of all those, who like the disciples of Epicurus are deniers of a Divine providence. " But inasmuch as those who have

persuaded themselves that there is nothing above them, will seek their good (since men must seek it somewhere) in the things beneath them, in sensual delights, the name has been transferred, by that true moral instinct, which is continually at work in speech, from the philosophical speculative atheist to human swine for whom the world is but a feeding trough."

Our inveterate habit of procrastination is reflected in the current meaning of " presently " and " by and by," as compared with that which these words bore in the reign of James I. The scorn and ridicule of the world has affixed a contemptuous note on " harmless " and " innocent " and " simple."

The following quotations may illustrate the two conceptions of gourmand and atheist popularly connected with the name Epicurus of the Epicureans of Florence in the early twelfth century, writes Gebhardt (*Mystics and Heretics in Italy*): " These men's infidelity was of a very original kind, mingled with irony, sensuality, and a real instinct of paganism. They made mock of the Church parodying the text of the Gospel, and singing the mass of the god Bacchus. They were men of letters, precursors of the free-thinkers . . . . They were accused of believing in Juvenal rather than in the prophets,

> Et pro Marco legunt Flaccum
> Pro Paulo Virgilium."

of reading instead of St. Mark, Horace, and Virgil instead of St. Paul.

" Who cannot thrill responsive to such praise of English fare as this? " is the sarcastic remark of the *Daily Herald* of the 7th July, 1923, quoting the following from " The Epicure and Man of the World." " The side-board of a country house, or London Club,

comes very near to apician perfection, with its rich Pressed Beef, its blush-pink Hams, its palate-soft Tongues, its majestic Sirloin, its Pies with English crust, and next month that perfection of all cold things, its Grouse." " That paragraph should make an Alderman's mouth water." " Masting themselves like hogs of Epicurus' flock."

Apicius was the name of three notorious gluttons; the most famous was Marcus Gabius Apicius, who lived in the reign of Tiberius. After squandering upwards of £800,000 upon his stomach, he found that little more than £80,000 remained; fearing starvation, he went and hanged himself. Our vulgar ostenation and extravagance hardly yet equals that of ancient Rome. Sundry cakes (apicia) and sauces kept alive his memory, as also a kind of wine (apicium); and his name passed into a proverb for gluttony.

" For so pleasing is the enquiry, and so satisfactory the finding of Truth after the search," says Stillingfleet, " that the relish of it doth far exceed the greatest Epicurism of Apicius, or the most costly entertainments of Cleopatra, there being no Gust so exquisite as that of the mind, nor any Jewels to be compared with Truth."

At the British Empire Exhibition at Wembley in 1924 the name Lucullus was given to a restaurant where high prices were charged—7s. 6d. for afternoon tea, 21s. for lunch, and 25s. for dinner—reminiscent of a famous Roman gourmand, who spent immense sums on his food. One meal is reported to have cost 50,000 denarii, that is over £1,760, or in post war values £2,500. Can the Hotel Cecil or any American millionaire beat that? Lucullus lived in the days of the later Republic, a contemporary of Pompey and

Cæsar. He was the conqueror of Mithridates, King of Pontus, whence he introduced the cherry Cerasus, called after the town of that name in Pontus, where it grew: hence French cerise, English cherry, German kirsche. Lucullus was a patron of letters: he collected a valuable library, which he opened free for the use of the literary public. A mineral lucullite bears his name. He died in 57 or 56 B.C.

The sect of the Cynics originated with Antisthenes, a disciple of Socrates, who was executed in 399 B.C. They were at first so called because their founder taught in the Cynosarges, a gymnasium set apart for those who were not of pure Athenian blood. The popular instinct, however, derived the name from the Greek word for dog. They were doglike in their habits, snarling and currish. For the wise man all actions were indifferent, so like dogs they transgressed the bounds of decency and self-respect. Cynic and cynical, in common use, denote an arrogant and shameless indifference for the opinions and the rights of others. The appellation has continued into modern times. You may address a captious and carping critic in this wise: "Peace cinicke: barke not dogge." He is rude and contemptuous,

> "How vilely doth this cynic rhime!
> Get you hence sirrah, saucy fellow, hence."

"Without these precautions the man is degraded into a cynic, the woman into a coquette; the man grows sullen and morose, the woman impertinent and fantastical."

For Antisthenes, Cynicism was the pursuit of virtue aided by self-denial and contempt for fortune. He dressed barely and lived hardly. His idealism soon degenerated. Contempt for fortune became contempt

for all, it begat coarseness and incivility; while pride was scarcely covered by the ragged cloak of the philosopher. Diogenes and his tub, his rudeness and irritability are well known.

Stoicism, the noblest of these sects, was an offshoot of Cynic stock, after this had been planted one hundred years. Zeno, its founder, 308 B.C., was a kind of reformer of the Cynic School, pruning its extravagances. He taught that man's aim should be to follow nature. He should live in accord with the laws of the universe, which for him was God; in this virtue consisted. The stoic was therefore a Pantheist. Many sublime maxims of morality were enunciated by the professors of this school. Parallels to their maxims may be found in the New Testament, but the resemblance is superficial; the underlying thoughts are diverse as the Poles asunder. For the Stoic the will of God is in reality necessity or fate. The supreme arbiter is not a Divine judge, but man himself. There is no consciousness of sin such as burdened the soul of the apostle. The ideal wise man of the Stoics is cold and hard, implacable, unmerciful; he does not value their praise or blame, because he despises other men. Even his endurance or fortitude has at its root an arrogant assumption of superiority. The word as used by Moselanus in his sketch of Luther—" In conversation he is candid and courteous there is nothing stoical or haughty about him "—embodies this conception of their character.

It is the quality of fortitude which impressed the imagination, and left its traces in popular speech, in the usage of Stoic, Stoicism and Stoical. A Stoic is one who practises patient endurance, unflinching fortitude. " Napoleon, stoic as he was, his stoicism then

forsook him, and he wept like a child." But there is a certain unfeeling hardness associated with the word. "I am somewhat of a stoic in my family discipline, which was the old Scottish system." He was "to be reckoned for a stoic in dealing so hardly with his people." "Indeed this gentleman's stoicism was of that not uncommon kind, which enables a man to bear with exemplary fortitude the afflictions of his friends, but renders him by way of counterpoise, rather selfish and sensitive in respect of any that happen to befall himself." (Dickens, *Barnaby Rudge,* Chap. LXXIV.) Du Maurier's usage of the word in the following passage (*Trilby,* p. 224) is strange; "These graceful, gracious, gay, good-natured stoics and barbarians, whose manners are as easy and simple as their morals."

Cynicism, Epicureanism, Stoicism, all took their rise in the fourth century B.C. Memories of Thermopylae, of Salamis, of Marathon served but to embitter present realities; disasters in the field, the government of demagogues at home, the gradual crushing out of the liberties of free cities, which perished on the fatal day of Chaeronea (338 B.C.). Men's minds were perforce turned in upon themselves. How should a wise man order his life amid calamities; how can he best steel himself against the snubs and buffets of Fortune?

Stoicism appealed to the national character of the Romans. It has affinities with the reserved and undemonstrative temperament of Englishmen, and their characteristic reverence for law and order. The trend of current thought is to a like exaltation of man as man, with a deepening aversion from admitting the fact of sin. St. Seneca, the tutor, the minister, the victim of Nero, may yet take a place above St. Peter and St. Paul. Unregenerate humanity is being exalted as

equal or superior to Deity in satanic perversion of the Christian doctrine of the exaltation of man, redeemed, justified, sanctified in Jesus Christ. The Porch, as little as the Garden, is able to change human nature, and to rectify the will.

XXXIII

An orrery, a mechanical contrivance, invented by Graham in 1700, for exhibiting the motions of the members of the Solar system by clockwork, is named after the third Earl of Orrery, Charles Boyle, a nobleman of the eighteenth century, who spent his leisure in making such philosophical toys. The earl died in 1731. In 1695 he published an edition of the Epistles of Phalaris, which provoked Bentley's famous dissertation.

Astronomers too have their pleasantries. Angosiades is the playful name formed on the pattern of a Greek patronymic to denote any egregious astronomical blunder—as much as to say these were children of d'Angos. The reputation of the chevalier d'Angos for accuracy did not stand very high, and in memory of some strange mistake this word was applied to them by Baron de Zach.

These were observational inexactitudes, in fact angosiades in astronomy are akin to parliamentary or departmental circumlocutions.

Euclid, the Alexandrian mathematician of the third century B.C., whose name is almost a synonym for geometry, has been a cause of grief to countless generations of scholars. Our Euclid with its painful memories is laid upon the shelf, and Orbilius or Busby troubles no more; other methods and other text books are in vogue.

A " donat " is the Latin grammar which was used by school-boys for centuries. It takes its name from Donatus, a famous grammarian who lived in Rome in the middle of the fourth century A.D. Hieronymus (Jerome) who afterwards translated the Bible into Latin, the Vulgate, was one of his pupils. This grammar having been perfected by Remigius, a French monk of the eleventh century, was long in great repute at all the schools. " It has formed the ground work of most elementary treatises upon the same subject from his own time to the present day."

Another mathematician, whose name is less familiar than Euclid's may here have mention. John Stofflerus, 1452 to 1531, who published a book, when Leo X was pope, on the reformation of the Calendar. This matter had been discussed at the Council of Constance (1414 to 1418), where Huss and Jerome of Prague were burnt. In his second proposition as a means for attaining the desired end Stofflerus advocated the omission of ten days to bring the reckoning into accord with solar time. This method afterwards adopted by Pope Gregory XIII in 1582, met with much opposition; the opponents of Stofflerus asserted, " difficilis est et gignens perturbationem magnam et dissidium in ecclesia Dei per orbem diffusa "; this plan is difficult, it will upset things and be productive of division in the Church of God, which is spread throughout the world. We hardly realise the misgivings which such changes would awaken in men's minds—and we do not all agree with Phidippides (in the " Clouds " of Aristophanes, Rudd's translation, 1. 1290).

" 'Tis pleasant living in the reign
of mental revolutions
And looking with supreme disdain
On ancient institutions."

Butler (*Hudibras* III, 917) refers to these changes in the Calendar in the effect they will have on the rules of husbandry in the Almanacks, when the dates are altered, and do not tally by 10 or 11 days:—

> "Then how can their effects still hold
> To be the same they were of old."

Brand, *Popular Antiquities*, I, p. 134, quotes some facetious remarks by "a late ingenious writer in the *World* (No. 10), if I mistake not, the late Earl of Orford." The first of April was much esteemed among alchemists as the nativity of Basilius Valentinus. "The writer in the *World* has some pleasant thoughts on the effect the alteration of the style would have on the first of April. The oldest tradition affirms, he says, that such an infatuation attends the first day of April as no foresight can escape, no vigilance can defeat. Deceit is successful on that day out of the mouths of babes and sucklings. Grave citizens have been bit upon it: usurers have lent their money on bad security: experienced matrons have married very disappointed young fellows: mathematicians have missed the longitude: alchymists the philosopher's stone: and politicians preferment on that day. What confusion will not follow if the great body of the nation are disappointed of their peculiar holiday . . . . How many warm men may resent an attempt to play them off on a false first of April, who would have submitted to the custom of being made fools on the old computation! . . . . I do not doubt but it will be found that the balance of folly lies greatly on the side of the old first of April; nay, I much question whether infatuation will have any force on what I call the false April Fool Day."

"Were our astronomers so ignorant as to think that the old proverbs would serve for their new-fangled

calendar? Could they imagine that St. Swithin would accommodate her rainy planet to the convenience of their calculations?" As we might say at the present day, when Parliament has ordained (1924) that the sun shall rise at four instead of five, and set at eight instead of seven. We bid the sun hurry up to be on the meridian at eleven to save the face of the clocks: so we live in a land of fictitious values and of make-believe. By the altering of the clocks, we falsify the signs of the weather, and cause much avoidable anxiety to excursionists.

"Who that hears the following verses, but must grieve for the shepherd and husbandman, who may have all their prognostics confounded, and be at a loss to know beforehand the fate of their markets? Antient sages sung—

> If St. Paul be fair and clear,
> It does betide a happy year;
> If it chance to snow or rain,
> Then will be dear all kind of grain;
> If clouds or mists do dark the skie,
> Great store of birds and beasts shall die;
> And if the winds do fly aloft,
> Then wars shall vex the kingdom oft."

But after all the reform of the Calendar brought us nearer to reality; while the alteration of the clocks, or what they call summer time, takes us away from reality: the supporters of "Life and Liberty" should therefore be opposed to this alteration. As Mr. Punch observes: "The immortal William W-ll-t has taught us that the way to lengthen our days is to take an hour from the night"; in fact to burn the candle at both ends.

The names of the last four months declare that the year began at the vernal equinox. It thus commenced naturally with spring. In his reform of the calendar,

Cæsar ordained that the year should begin in January instead of March. The names of the two months preceding September, Quintilis and Sextilis, tell the same tale. The names of these two months were changed to July and August, the one commemorating the reformer of the calendar, Julius Cæsar; and the other, the first despotic ruler of what had once been a free republic. The Julian era began in 44 B.C., the year of confusion, when Cæsar added sixty-seven days to bring the calendar into conformity with the sun. But the Julian year of three hundred and sixty-five and a quarter days was too long. In the time of Pope Gregory XIII the error of eleven minutes twelve seconds amounted to ten days. By his reformation of the calendar this error was reduced to twenty-four seconds a year: or one day in three thousand six hundred years; and it was ordained that the centuries of which the digits, disregarding the two noughts, were divisible by four should alone be leap years.

The Gregorian Calendar was adopted in 1582 all over Europe with the exception of England, Sweden and Russia.

At length, hatred and fear of the Papacy had no longer power to interfere with science. In 1751 a proposal to reform the calendar was carried through Parliament, chiefly by the exertions of Lord Chesterfield, Lord Macclesfield and Mr. Bradley the astronomer. The procedure adopted was to omit eleven days, to which the error had grown, between the 2nd and 14th September, 1752; so that the 3rd September of the new year should be called the 14th. This caused riots in some places, when the rioters called out "Give us back our eleven days." A practical difficulty as to the payments of public funds was obviated by the date being

put forward, so that the payment was made on the 5th April, which was the old quarter day, 25th March, eleven days after the new 25th March. For this reason dividends from Government funds were henceforth payable on the 5th April, 5th July, 5th October, and 5th January, and the tax gatherers' financial year begins on the 5th April. Sweden followed in reforming the calendar in 1753. Ecclesiastical differences long compelled Russia to retain the "Old Style." But the Bolshevists, whatever else they may have done, reformed the Russian calendar in 1917. It is difficult to find out the truth about Russia. At one time in English journalism is was possible to rely, without hesitation, on statements made, and to accept "facts" as fact and not fiction. We scorned "tendenziöse Schriften" writings with a purpose, not always the dissemination of truth; coloured with Zeuxian art to present a picture which was not reality. The moon's affection for Scorpio must have increased immensely in these latter days, for Cecco d'Ascoli tells us, when she is in the first facies of the Scorpion all news reports are false. Poor Cecco! his astrological studies led him to the stake. (Thorndike). The readers of one journal receive the impression that Bolshevism is commendable as the struggle of an oppressed people for freedom; the readers of another journal are taught that Bolshevists are bloodthirsty savages, struggling to possess themselves of the property of others: like wild beasts made to be taken and destroyed. Apparently Bolshevists in their extreme form are comparable to the revolutionaries of 1789, or the communists of 1871, who like that paynim knight "Ne carèd not for God or man a point," and who strive by material means to right wrongs, which derive their strength from spiritual forces.

Poplarism is a symptom of this Communistic disease. The word denotes the action of certain ultra-socialist Guardians at Poplar in granting excessive Poor Law relief; and the word appears in the *Daily Telegraph* of 22nd September, 1925: "The Socialist and the Communist Parties in practically all the Metropolitan Boroughs have set themselves to capture control of the Boards of Guardians by corrupting the voters; promising them extravagant—they call it "adequate"—relief . . . . and every bankrupt Board of Guardians is an additional argument in support of their favourite thesis, that the relief of the poor should be cast upon the general body of taxpayers, as a national charge. Poplarism, in fact, has been adopted as a useful weapon for advancing the cause of the social revolution."

"Cookism" is another term bred by this revolutionary propaganda through the strange conduct of the Secretary of the Miners' Federation; this caused a stoppage in the coal industry, and prolonged it for six months in 1926. The word is a common one in the daily press to denote wild unreason.

XXXIV

Pepys makes this entry in his diary under date 4th February, 1661, "to Westminster Hall, where it was full term. Here all the morning, and at noon to my Lord Crewe's where one Mr. Templar, an ingenious man, and a person of honour he seems to be dined; and discoursing of the nature of serpents, he told us some in the waste places of Lancashire do grow to a great bigness, and do feed upon larks, which they take

thus: They observe when the lark is soared to the highest, and do crawl till they come to be just underneath them; and there they place themselves with their mouth uppermost, and there, as is conceived, they do eject poison upon the bird; for the bird do suddenly come down again, in its course of a circle, and falls directly into the mouth of the serpent, which is very strange. He is a great traveller; and speaking of the tarantula, he says that all the harvest long (about which they are most busy) there are fiddlers go up and down the fields everywhere in expectation of being hired by those that are stung"; so George Herbert (1593-1632) sings—

> "As peculiar notes and strains
> Cure tarantula's raging pains."

What a strange uncouth country the North of England must have been to the Londoner of those days; as wild and unknown as Africa, where geographers set elephants in place of towns, and where it still seems credible to some people that a bronto-saurus lives, who eats not larks but natives; the authorities with their usual care for science of a destructive sort, ordain that it shall pursue its habits undisturbed.

It may be that the writer by the name given to the saurian merely meant to say that he had found "a thundering big lizard," the further embellishments being a pulling the leg of the readers of the newspaper, according to the elegant phrase now in use. In April, 1922, the following "news" from the *Chicago Tribune* reached the English Press by way of Paris. A shaft from the American long-bow, feathered by Gallic wit, brought down the canard to be devoured by the dull English. "An expedition has left Buenos Ayres to search for the plesiosaurus, intending to capture the

monster dead or alive. Dynamite in large quantities forms part of the searchers equipment . . . . Star shells and Verey lights will be used to track him at night, when . . . . the prehistoric monster is more likely to be asleep, or off his guard." How admirable is the combination of science and finance! We are getting quite accustomed to the finding of prehistoric skulls, which some "Scientist" dates with the utmost confidence.

There was scarcely a road fit for traffic in the North. In 1745, while the royal forces under Wade lay at Newcastle, expecting the young Pretender to come by the eastern coast, he entered England on the western side and laid siege to Carlisle, which could not be relieved, because those troops could not transport their artillery across the country by the valley of the Tyne, but had to make a detour to the South through Yorkshire, when Charles Edward had already passed on his road to Derby. So after the rising had been put down, Wade made a road from Newcastle to Carlisle on the line of the Roman wall, which is still known locally as the military road. Much of the masonry of the wall was used to make it—sometimes it is actually on the top of the wall—at other places, seeking an easier gradient, it runs alongside with a closer or wider interval. For the pacification of the Highlands, beside the cruelties of the "bloody" Duke of Cumberland, roads were constructed, and

> "If you had seen these roads before they were made,
> You would hold up your hands and bless General Wade."

Wesley writes in his journal, Wednesday, 1st May, 1755, "I preached at Nafferton, near by Horsley, about thirteen miles from Newcastle. We rode chiefly on the new western road which lies on the old Roman Wall.

Some part of this is still to be seen, as are the remains of most of the towers which were built a mile distant from each other quite from sea to sea. But where are the men of renown who built them, and once made all the land tremble? Crumbled into dust, gone hence to be no more seen till the earth shall give up her dead."

In a retrospect of his life, Sidney Smith, born 1768, thus describes the conditions of travel in his early days: "I have been nine hours in travelling from Dover to Calais before the invention of steam. It took me nine hours to go from Taunton to Bath before the invention of railroads. I now go in six hours from Taunton to London. In going from Taunton to Bath, I suffered between ten thousand and twelve thousand severe contusions before stone-breaking Macadam was born. I paid fifteen pounds in a single year for repairs of carriage springs on the pavements of London. I now glide without noise or fracture on wooden pavements."

XXXV

MACADAM by his improvement of the roads did much to advance the civilisation and prosperity of England at the beginning of the nineteenth century. His work made it possible for stage coaches to run, those marvels of fleetness in the estimation of our grandfathers, linking up the centres of population throughout the land. They would take out their watches as the High-flyer rattled over the stones and drew up at the door of the Green Dragon. The invention of the steam locomotive and the building of railways drove off the coaches. But the discovery of the motor, and the present develop-

ments of motor transport, is bringing the roads back to their own again.

A foreigner describes a journey by stage coach from Northampton to London in 1782: "We seemed," he says, "to be flying rather than driving through the country." In 1760 a "flying machine with steel springs" ran from Sheffield to London. Some of the types of coach used about this period may be seen in the drawings of Rowlandson. The mails were often robbed for the sake of the Bank of England notes: on March 18th, 1725, the Postmaster General put forth an advertisement advising people to write the name of the Post-town on the back of the note, and the date on which it was sent. In the *Newcastle Courant* of 28th May, 1825, there appears the announcement of the formation of a new Stage Coach Company, with a capital of half a million. It is to abolish all the incivility of coachmen, guards, and waiters, and also their pay, without increasing the present fares, or reducing the speed of travelling: and in future a traveller is to be as comfortable on the road as in his own parlour, and may know to a farthing what a journey from Land's End to John o' Groat's House will cost.

An earlier mention of a "coach" is not so flattering. Vannes in a letter to Queen Elizabeth, 1556, writes: "For the avoiding of the weariness of the water, and the labouring of horses (I) chose the worse way coming; and so by certain wagons called coaches, very shaking and uneasy to my judgment, came to Padua on Saturday at night." Froude, Hist. VI., p. 453, note.

XXXVI

It is remarkable by how short an interval we are separated from conditions which appear intolerable. We have spoken, not twenty years ago, with a man who remembered the first wheel cart being brought into the dale in which he lived. The mode of transport was by pack horses—and strings of these bore the lead ore to keels at Blaydon upon the Tyne. The "lead hills" across the country were the places at which the caravans passed the night on the outward and homeward journeys. We have seen men who have told us how they were carried to work by their fathers at six and seven years old. In the winter months they never saw the sun—carried out in the dark, working in the dark, carried home in the dark. We have to see to it that conditions of labour, male and female, from which we have so recently escaped, are not being imposed with our connivance by the same spirit of greed, upon other people, and in other lands, upon plantations in Africa, in factories in Japan, in coal-mines in China.

There are tales in the Borderland of the doings of government to replenish the population after the great wars on a par with the notions of those slave-holders who bred slaves like cattle: were they not but chattels having life?

In this region ideas survive which trace their origin to the days of marriage by capture; and practices remain reminiscent of a time when for safety and existence it was important to have a family of stalwart sons; women were an encumbrance; daughters in the border country receive scant consideration.

Items of news like this appear in the papers in the early years of the nineteenth century (*Newcastle Courant,* February 18th, 1826). "The French still carry on the slave trade with great rapacity. Of 350 slaves on board the Olive, from Africa to Porto Rico, 117 died during the voyage, with the captain and mates: the remainder of the crew were sickly." "On the 2nd inst.," reports the *Newcastle Courant* of September 11th, 1824, "a bound pitman at Whitley Colliery was committed to hard labour in Tynemouth house of correction for 28 days for leaving his service without leave and otherwise misconducting himself."

Slavery was not abolished in the British Empire till 1833. It exists into the twentieth century as indentured or forced labour or *corvée*. Traces yet remain in Great Britain. Women workers on a farm go by the name of "bondagers." The last relic of actual serfdom vanished in 1799 from the British Isles. Robert Chambers writes thus in the memoir of himself and his brother William, published in 1872. He is speaking of the years 1814 to 1819, when the family removed to Joppa near Edinburgh. "The small smoke-dried community at these salt-pans was socially interesting. Along with the colliers in the neighbouring tiled hamlets, the salt-makers, at least the elderly among them, had at one time been serfs, and in that condition had been legally sold along with the property on which they dwelt. I conversed with some of them on the subject. They and their children had been veritable fixtures to the spot. They could neither leave at will nor change their profession. In short they were in a sense slaves. I feel it to be curious that I should have (1814-19) seen and spoken to persons in this country who remembered

being legally in a state of serfdom; and such they were until the year 1799, when an Act of Parliament abolished this last remains of slavery in the British Islands. Appreciating the event, they set aside one day in the year as a festival commemorative of their liberation. Perhaps the custom celebrating the day still exists." (1872).

Much of this salt was smuggled into England. In consequence of the high duty on the article, there was a flourishing contraband trade, with its headquarters at Newcastleton in Liddlesdale.

On the North American Continent slavery was abolished in 1865, after the defeat of the southern states. On the South American Continent, slavery ceased in 1871 with its abolition in Brazil; the emancipation of the serfs in Russia by the Czar Alexander II was in 1861. The slave-holding spirit is rampant when men think of their fellows in terms of the qualities of clay—a brahminically inspired idea; or when a man can write, and not only so write, but also find others who accept and act in conformity with such words.

" The Chinese coolie is the ideal industrial machine, the perfect human ox. He will transform his food into more work with less administrative friction than any other creature. They cost nothing but money. Any other sort of labour costs human effort and worry, in addition to the money. But Chinese labour can be bought like any other commodity at so much a dozen or a hundred." (*Daily Herald*, 16th, April, 1921. Deucalion quoting an American writer.) Traffic in this kind of labour is not unknown in England. Three hundred Chinese dollars is paid to the agent for each man shipped.

"Children of kindergarten age are working in Central China cotton mills, minding machinery from Lancashire and Yorkshire on twelve hour shifts for a half-penny a day. These Chinese children come from the vastest, most inexhaustible reservoir of unorganised cheap labour in the whole world—the reservoir of the still uncounted millions of China.

XXXVII

When you curse the tar-macadam for giving your horse no footing, or for straining your cattle as you drive them from market—do you think of the man to whose perseverance and energy you owe the condition of the roads? And who made it possible for you to glide along without jars in your motor-car to buy lacteal fluid at the chemist's, in these coming days when cows and horses are no more. For assuredly without Macadam and Stephenson, the invention of the motor would have been quite useless for transit on land.

The cottage in which Stephenson was born near Wylam on Tyne is a monument of much more importance than the remains of the neighbouring castles at Prudhoe and at Bywell. These are relics of a dead past, memorials of oppression and strife and unrest. That is the memorial of spirit triumphing over matter and the inauguration of a new order: it is the symbol of development in a progressive society, making for peace, when obstacles to intercourse are removed. Nations are being welded together. The ocean is no longer "dissociabilis"; the conquest of the air has been achieved, and the unification of the world proceeds yet more rapidly.

Shaw in his tour in the West of England in 1788 speaks of the superiority of our English roads (*British Tourist* IV, 275): "When we hear of the comparative difficulties our forefathers had to struggle with, even within the last half century, we are astonished at the difference. What was then deemed a journey of some days, and not to be attempted without the utmost precaution and deliberation, is now accomplished with the greatest ease in a few hours." In 1813 Basil Woodd wrote from Yorkshire, "our carriage has cracked two axle-boxes and two springs. Roads very rough." In the *Newcastle Courant* of July 10th, 1824, the following might have been read: "The whole of the pavement of the post-road from north to south through Northallerton is now taken up, in order to be McAdamized. A great number of persons are now employed in breaking stones for that purpose. The road from Northallerton to Boroughbridge has been made wide and finished on the plan of Mr. McAdam."

The rapid development of modern civilization is perhaps in nothing more noticeable than in modes of travel. Our fathers in their youth travelled by coach, we travel by train, our children travel by motor and even by aeroplane.

Indirectly Macadam and Stephenson have given two words to common speech in "Bradshaw" and "Hendschel"—as the time-tables of British and Continental railways are severally called after the names of the compilers: Baedeker and Murray also may find a place in this company. "Mr. M. has nothing in common with this Baedeker mind; he knows what he is talking about." It is not easy to understand what this writer (*Nation*, 4th November, 1922, p. 193), means by the expression, for Baedeker is generally

accurate in his information, and knows what he is talking about.

We once " gladwellized " the roads, that is sprayed them with tar; as practised by Gladwell, a surveyor in 1908, to lessen the dust nuisance caused by motors. This process is now all but discontinued. Tar spraying, as being done on certain roads, is mentioned in a circular of the Automobile Association published in September, 1922.

The motor industry has introduced another term into our speech in the word Fordising, to fordise, in the sense of mass production. " Are Fordising principles of mass production soul-killing? " This was a question raised at a Conference on Industrial Welfare held at Oxford in September, 1923 It was held that the Ford system, like every repetition works is soul-killing—Ford is an American manufacturer on a very extensive scale —" What we want is a Robot, and not a man; we do not want men of intelligence, if we are going to Fordise industry." (*Daily Herald,* 17th September, 1923.)

John Loudon Macadam was born at Ayr in 1756, of the proscribed clan of the Macgregors. Left an orphan at an early age, he was given into the care of an uncle in New York. At the close of the American War of Independence he returned to Scotland, and for thirteen years lived at Saubrie, on the old high-road between Ayr and Maybole. Here as magistrate and road surveyor he carried out many experiments in road-making at his own expense, and in face of much prejudice. He was then appointed agent for victualling the Navy in the western ports, and removed to Falmouth, where he continued his experiments. He was made road surveyor for the West of England. Between 1798

and 1814 he had travelled thirty thousand miles in Great Britain in order to pursue his investigations. These tours had occupied two thousand days and cost him £5,000. By 1823 the success of his system was assured. In 1827 he was appointed surveyor general of roads in Great Britain; Parliament voted him an indemnity for past outlay and a gratuity of £2,000—£10,000 in all; he declined an offer of knighthood. He died in 1836. The macadamisation of roads was adopted in England and on the Continent, and in all parts of the civilised world. Macadam's name entered into common speech, "derivatives like macadamise were universally accepted."

In 1824 Southey doubtfully foretold that "macadamising the streets of London is likely to prove quackadamising"; but in the same year Miss Mitford warmly eulogised "a specimen of macadamisation"; and declared that the macadam ways are warranted not to wear out. Jeremy Bentham, in 1825, claimed that Macadam's system justified the perpetuation of Macadam's name in popular speech. In 1839, Murchison called the makers of the roads Macadamites, and Bailey in his "Festus" expressed anxiety to macadamise the world. Moore and Hood likewise helped to give the words formed from Macadam's name permanence in literary English.

"He was a man of high and generous character, possessing, it is true, the Celtic warmth of disposition: outspoken in speech when censure was deserved, yet courteous and amiable in the ordinary relations of life, and a fast friend."

What land surveyor, as he uses a gunter, thinks of the mathematician of the seventeenth century to whose inventive genius he owes the instrument which

enables him to do his work. Born in 1581, Edmund Gunter took his degree at Oxford in 1603. He died in 1626. In 1618 he invented a small portable sextant. In 1622, by experiments made at the Lime House, Deptford, he discovered the variation or changeable declination of the magnetic needle, showing that the declination had varied five degrees in forty-two years.

He also showed how to take a back observation by the cross-staff whereby the error arising from the eccentricity of the eye is avoided. He was the first to use the words co-sine and co-tangent. The gunter is a line or rule on which are inscribed the logarithmic lines for tangents, sines, and so-sines of arches. Oughtred writes: "The honour of the invention of logarithms, next to the Lord of Merchistoun and our Mr. Briggs, belongeth to Master Gunter, who expressed their numbers upon a straight line. And what does this new instrument of mine called Circle of Proportion, but only bow or reflect Master Gunter's straight line or rule."

Few remember "Napier's bones." They are a set of rods made of bone, ivory, horn or the like invented by Napier of Merchistoun, born 1550. Essentially they are a moveable multiplication table and are valuable in lengthened and continuous processes of multiplication and division. Their use was superseded by Napier's invention of logarithms—ratio of numbers—(sometimes a pronunciation of this word as though spelt "lograthims" may be heard); and the bones now are only relics. "The principle of logarithms was no novelty in the mathematical world of that time; but the knowledge was practically useless, until methods were supplied for calculating logarithms of all numbers.

This was the service which Napier rendered. "His

tables were published in 1614; though as early at least as 1594, he had begun to construct a table. His last literary work (1617) was a description of his "Bones." He died that year at his home of Merchistoun.

XXXVIII

THE mode of dressing the hair is a badge of religion or politics. The Jew is forbidden to trim the corners of his beard or to shave his head. The forelock on the forehead of the Mohammedan is there in obedience to his religion, the ringlet at the side marks the Polish Jew. The shaven face and tonsured crown mark the Western ecclesiastic: as the long locks and flowing beard mark his brother of the Eastern Church. The love locks of the Cavalier, and the cropped pate of the Roundhead were signs of loyalty or rebellion. The pointed beard on the under lip, as seen in portraits of the unhappy monarch, was affectionately called a Charley—until the politico-religious cult of his sacred majesty gave way before Napoleonism, and the same appendage was called a Napoleon, in deference to the third Emperor of that name. Thus George Augustus Sala, in 1865, speaks of "a moustache quite Napoleonically spiked," while an earlier writer, in 1834, describes some characters as appearing "with white pantaloons, watch-chains and Wellingtons and a Charley at their under lip." You might also wear a Henri Quatre upon your face, or Dundreary whiskers. Napoleonism, at one time, bid fair to rival Cæsarism, and it is still an intermittent fever with the French, a party among whom, more numerous than the votaries of King Charles the Martyr, would like to see their

country Napoleonised, that is, " made more essentially military."

The abundant use of pomade in early Victorian days has given us the word antimacassar; that article which adorns the back of every chair, so dear to the heart of landladies at seaside resorts. Its object was to preserve the upholstery from the stains of oil of macassar; the said Macassar being the capital of the Celebes, where was produced the unguent which smeared the heads of Britons.

In the second decade of the twentieth century we had " marcelled hair "—a mode of waving the hair practised by Marcelle, a French barber living in London; and we read in the *Daily Herald* of October 26th, 1922, " A further ration of Bradford his mental marcelles " in the criticism of a certain officer; his brain waves, I suppose, with which they did not agree. Female hair is now shingled and bobbed—women shave —" the back of the neck you fool ! " Though Roman ladies pulled out superfluous hairs—and patriotism and necessity have each led women to sacrifice their tresses : now as they cut off their locks, so they diminish their dresses; and scarcely conceal their charms. More comfortable and more sanitary it may be, than skirts trailing in the dust and the hair à la fontage. This was one of the modes of dressing the hair in the reign of William and Mary; invented by Mademoiselle Fontage about 1680 in the reign of Louis XIV. The " fontage," or " tower " consisted of alternate layers of lace and ribbon raised one above another about half a yard high; as Calthrop tells us in " English Costume painted and described " (1923).

A similar fashion existed among Roman ladies in the reign of Trajan (Juvenal, Sat. VI, 502); " with so

many layers she loads her head; with so many stories, another and still another she builds it up." Calthrop also tells us (p. 391), " The meurtriers or murderers are those twists in the hair which tie or unloose the arrangements of curls; the créve-coeurs are the row of little forehead curls of the previous reign "—the reign of James II. Side curls in the reign of George V cost the munition workers half-a-crown each, and what the coloured hair in the shops of Bath costs, goodness knows. Yellow was the fashionable colour in the Augustan age in Rome, but these affected a blue tinge. Yellow was the fashionable colour for wigs in Pepy's day; a woman with hair of the fashionable shade could get from the barbers ten shillings for her locks.

A fashionable lady of the reign of George IV asks: " What will be the next wear? A heart near the eye, l'assassine, eh? or a star near the lips, la frippone? Must I wear a galante on my cheek, an enjouce in my dimple, or a majeusteuse on my forehead? "

At an earlier date the tire-woman says: " This, madame, is one of those ruffs made by Mr. Higgins, the tailor near St. James's, where he has set up an establishment for the making of such affairs; it is a picadillie." Hence the present name of the street, Piccadilly.

There is a variety of wig, called a spencer. It takes its name from Charles Spencer, the third Earl of Sunderland (1674 to 1722). He began the Althorp library, the bulk of which was transferred to Manchester, and is known as the John Rylands Library.

Theseis was a mode of dressing the hair among the ancient Greeks. Plutarch gives this account of the origin of the name—" As it was then the custom for such as had arrived at man's estate to go to Delphi to

offer the first-fruits of their hair to Apollo, Theseus went thither . . . . He shaved however only the fore part of his head, as Homer tells us the Abantes did; and this kind of tonsure, on this account, was called Theseis. The Abantes first cut their hair in this manner, not in imitation of the Arabians, as some imagine, nor yet of the Mysians, but because they were a warlike people, who loved close fighting, and were more expert in it than any other nation. . . . . That they might not therefore give advantage to their enemies by their hair, they took care to cut it off. And we are informed that Alexander of Macedon, having made the same observation, ordered his Macedonian troops to cut off their beards, these being a ready handle in battle." You may remember that when the young men " played " before Abner and Joab on the place which from this circumstance was called " the field of strong men " : " they caught every one his fellow by the head and thrust his sword in his fellow's side; so they fell down together."

XXXIX

William Armstrong, founder of the Elswick Works, Newcastle-on-Tyne, afterwards knighted and then raised to the peerage, gave his name to a gun in 1856, and in 1859 he presented his invention, a rifled cannon, to the British Government. He was the inventor also of a hydraulic crane, and from the experience of a colliery engineman he was led to the discovery of electro-hydraulics. Many weapons of destruction are designated by the names of their inventors or manufacturers, as Krupps and Gatlings (an American quick-firing gun,

the invention of Richard Jordan Gatling in 1862), and Mausers, and Martinis, and Chassepots, the French weapon of 1870, itself a modification of the Dreyse-rifle of 1841, named after a native of Erfurt: it was commonly called the needle gun, as used by the Prussians in their war with Austria in 1864. Kuchenreuter and Remington and Snider, Blackley also and Lancaster and Dahlgren (an American officer, who died in 1870), with Colt and Peabody and Napoleon, are commemorated by guns and pistols.

In the "Recreations of a Country Parson" (1873) we read, "Mrs. Grundy, whose window you feel as much afraid to pass, as if it were a battery commanding the pavement; and as if the ugly old woman's baleful eyes were so many Lancaster guns."

Mrs. Grundy as the impersonation of propriety has been traced to the question so frequently asked by Farmer Ashfield's wife in the play "Speed the Plough," by Thomas Morton, produced at Covent Garden in 1800. She was continually appealing to the judgment of this personage by the question: What will Mrs. Grundy say? What will Mrs. Grundy think? These became catchwords for the general public and were the origin of the Grundy myth. At least this is the statement made in the *Illustrated London News* of 26th June, 1926.

Maxims too and Lewises are developments of the mitrailleuse of the Franco-German War. Revolvers and breech loaders are not really new; they were known in Germany at the close of the fifteenth century.

> "Ingenious to their ruin ev'ry age
> Improves the arts and instruments of rage.
> Death-hastening ills Nature enough has sent,
> And yet men still a thousand more invent."

Sir Hiram Maxim, who died in 1918, was the first to produce an automatic quick-firing gun of practical value. His patents in regard to this class of weapon date back to 1884. His gun was adopted in the British army in 1889, and in the British navy in 1892. He also experimented in motors for flying machines, and in 1894 he produced a highly ingenious machine capable of carrying three men. But the popular imagination has given the name of Count Zeppelin to vessels for navigating the air.

XL

In 1900 the first large Zeppelin or airship took its trial flight; after proceeding three miles an accident to the steering-gear brought the experiment to an end. The ship had taken three years to build, and attained a speed of eighteen miles an hour. It carried a crew of thirteen men. The building yard was at Friedrichshafen, on the German shore of the Lake of Constance, These vessels did not fulfil all expectations: they are more useful for peace than for war. Zeppelins and other devices for navigating the air would make Montgolfier stare and gasp. In 1920 a regular air service was established between London and Paris; passengers can book their places in the air express. In July, 1922, the time of the journey between these two places was one hundred and two minutes.

The latest development (1921) was a gigantic airship known as R 38, with a length of 694 feet, able to attain a speed of seventy-five miles an hour. She was built at Cardington, Bedford, 304,000 cubic feet,

bigger than Z 71, the biggest of the Zeppelins. This monster was expected to cross the Atlantic in ninety hours, but on August 25th, 1921, during a trial flight over Hull, she suddenly broke asunder in the midst and burst into flames, her crew of forty-nine men except three perished. The wreckage fell into the Humber.

In the spring of 1926 a notice appeared in the papers of the intention to build an airship 760 feet long, 130 wide, and 170 high; with a gas capacity of 4,000,000 cubic feet, and able to lift about 90 tons. She would take two years to build at Howden in Yorkshire. This giant airship was intended for the Indian and Australian service: her engines would be 5,000 horse-power, and her average flight speed 50 miles an hour. She would carry one hundred and twenty-five passengers. The time of the journey from England to Sydney was expected to be eleven days.

The brothers Montgolfier, Joseph Michel, born 1740, and Jacques Etienne, born 1745, paper manufacturers, constructed an air balloon in 1783 which ascended by means of heated air. Hence these fire balloons are called Montgolfiers—"he made a small balloon filled with inflammable air (now called hydrogen) . . . . suspended from which was an enormous Montgolfier," and as late as 1860, "the longest voyage ever executed in a Montgolfier." In French, besides being known by this name, balloons are also called *charlières*, after the name of Professor Charles of Paris.

As Montgolfier and his brother observed the clouds floating in the sky, the thought came into their minds that if they could enclose some vapour lighter than air in a bag, it would ascend and carry up the bag too. Proving the correctness of their thought by filling bags with heated air, they made a public demonstration at

Annonay, their native town, on June 5th, 1783. The balloon rose into the air for ten minutes and descended a mile and a half away. News of this achievement quickly spread over Europe. The brothers Robert in Paris, under the direction of Professor Charles, made a balloon of silk coated with elastic gum. This filled with hydrogen gas was sent up from the Champ de Mars on the 23rd August, 1783, before a great concourse of people. The balloon attained a height of 3,000 feet and fell to the earth about fifteen miles off. It so terrified the peasantry that they tore it to shreds. On September 19th of the same year at Versailles, Montgolfier sent up a large fire balloon, which was ornamented with paintings in oil. The ascent was witnessed by crowds, including the King and his Court. The balloon attained a height of 1,100 feet and travelled three miles. In a car, suspended below, were a sheep, a cock, and a duck. They came out uninjured and were the first aeronauts. In 1794, Captain Coutel made observations from a captive balloon at the Battle of Fleures, and a company of aerostiers was formed. Since then the Air Force has become a recognised branch of the naval or military organisations of most civilised nations. It furnishes a means of educating barbarous tribes in the blessings of civilisation. In the daily papers of the 6th March, 1922, we are informed that the inventor of the aeroplane more than 30 years ago is Clement Ader. Over 80 years of age he is now receiving almost posthumous honours.

Daedalus, the cunning one, has given words to our language. He built the Cretan Labyrinth, and made wings for himself and his son Icarus, by which the latter perished and gave a name to the sea into which he fell.

Dunbar has a sarcastic poem on one, John Damian, an Italian adventurer and imposter in Scotland, whom the King, James IV, had made Abbot of Tungland. He boasted he would fly to France, and get there before the embassy. He had wings made of feathers, and in September, 1507, he flew off the castle wall of Stirling. He fell and broke his thigh. He attributed his misfortune to the fact that " thair was sum hen fedderis in the wingis quhilk yarnit and covet the mydding and not the skyis."

We have in Spencer, *Færie Queene,* daedal in the sense of skilful (II, i, 2).

> " Nor life-resembling pencill it can paynt :
> All were it Zeuxis or Praxiteles,
> His daedale hand would fail "

and in IV, x, 45, the word is used in the sense of fertile

> " Then doth the daedale earth throw forth to thee
> Out of her fruitfull lap abundant flowres."

In our schooldays we were taught to consider the Cretan labyrinth and the Minotaur a myth ; but Evans' excavations have established its existence as a fact and that the young men and women exported from Athens were destined for a real bull-fight.

These other derivatives daedalist and daedalian refer to him as the precursor of Zeppelin, or the brothers Wright and other fliers. There were such in Addison's time (1713) but " I have fully considered the project of these our modern Daedalists and am resolved so far to discourage it as to prevent any person from flying in my time." Nevertheless not only are we " suspended upon the Daedalian wings of paper money " as Adam Smith (1776) expresses it, but we fly also : aviation has developed beyond the thought of Addison. " And no

chapter of science records more of perseverance, of inventive power, of hopes and disappointments, or of personal daring, than the history of aërostation. The success already attained has put an end to the derision, that formerly greeted the aspirant to dominion over the air, as well as land and water, for his locomotion." And many words have been added to the language.

R. H. Benson, in his book "The Dawn of all" (1911), coins the word volor, as the name of a flying-ship, on the analogy of the word motor, but it has not yet displaced the longer names. Neither has the consummation desired, as depicted in that book, been attained. England was not conquered in open war. She may fall a victim to insidious methods of treachery and deceit; unless she open her eyes. In the *Newcastle Journal* of the 28th June, 1924, we read the head-line, Sky Pageant, thrilling aerobatics at Hendon: but two days later on the Monday the head-line was Aerial Acrobatics at Hendon. Was the printer or his editor afraid of the word aerobatics? The *Daily Mail* of August 7th, 1925, boldly adopts the word: "Mr. Courtney, the test pilot, has held holiday crowds enthralled at Lympne near Hythe, in Kent, with his new "aerobatics" in a steel fighting plane." To acrobate is to walk on tiptoe, to aerobate is to walk on air. "I aerobate and circumspect the sun," as one translator, or rather transliterator, gives Socrates answer, when he is represented suspended in a basket on the stage (*Aristophanes Clouds*, 1. 225—Rogers' translation)—

"Socrates: 'I walk on air and contem-plate the sun.'

Strepsiades: 'O then from a basket you contemn the gods, and not from the earth at anyrate';

Socrates: 'Most true—I could not have searched celestial matters.'

> Without suspending judgment, and infusing
> My subtle spirit with the kindred air.
> If from the ground I were to seek these things,
> I could not find: so surely doth the earth
> Draw to herself the essence of our thought,
> The same too is the case with water-cress."

Had St. Paul this scene, or at any rate the phrase "I tread the air," in mind when he wrote *Colossians* II, 18? For this phrase in ancient days might well pass current in common speech, like the "To be or not to be" of our own dramatist or his "out-Herod Herod." We would suggest further that Æsop's fable of the Ox and the Frog was also present in the apostle's thought and helped to mould his phraseology. Two editions of these "Æsopian" fables, by Babrius and Phaedrus were brought out, as commonly dated, one shortly before, and the other during, the lifetime of St. Paul.

XLI

THESE words, saturnine, jovial, martial, mercurial, take our thoughts back to a time when the stars were supposed to have an intimate connection with human life. Men drew horoscopes and cast nativities and believed in them. The disposition of a man was influenced by the star under which he was born. Was Saturn in the ascendant, the man was saturnine, that is, morose, melancholy, gloomy. Another derivative which had nothing to do with astrology, saturnian, meaning happy, golden, prosperous, is reminiscent of the feigned golden age when Saturn was king and mortals dwelt at peace, and the earth brought forth

abundantly. Such felicity would return, sang flatterers under—

> " The Augustus born
> To bring saturnian times."

Was your nativity under Jupiter you were cheerful, merry, jovial, jolly: " In jovial blue mantles as man would say in the colour of just Jupiter " (Holland, Camden's " Britain," 1610). Mars, the god of war, gave you a kindred spirit when he shone with blood-red light in the sky; you became warlike, martial, of a haughty and overbearing character; if the Fates were kind, you might possibly yourself be war-lord. Born under Mercury, the messenger of the gods, your character was mercurial, active, sprightly, or it may be vacillating and uncertain, shifty, unstable; like mercury or quicksilver, unable to remain at rest. " Yet it was hard to pursue a subject with so mercurial a man ": writes the *Nation and Athenaeum* of the 19th August, 1922. " If Dr. Woodrow Wilson had a single track mind, Northcliffe possessed a hundred track one, which pursued no path for more than a flying moment or so." The stolid Englishman is opposed to the mercurial Celt; the phlegmatic to the nervous, impulsive, mercurial temperament. Also mercuries are messengers: and a mercury is a news-sheet, or news-letter. " In his geographical mercury."

So a man might be moonstruck, lunatic, as we still speak of sun-stroke: the offended goddess Artemis-Diana, or the angry God Phoebus-Apollo, shooting their arrows in vengeance for the crimes of men.

> " Breathing revenge, a sudden night he spread
> And gloomy darkness rolled around his head.
> The fleet in view, he twanged his deadly bow,
> And hissing fly the feather'd fates below.
> On mules and dogs th' infection first began,
> And last, the vengeful arrows fixed in man."

The mind of the early Hebrew revolved in the same circle of ideas as the mind of the early Greek—" Thou shalt not be afraid for any terror by night: nor for the arrow that flieth by day; nor the pestilence that walketh in darkness, nor for the sickness that destroyeth in the noon-day. A thousand shall fall beside thee, and ten thousand at they right hand: but it shall not come nigh thee."

In Siwa, the oasis of Jupiter Ammon, people " lie on the roofs, men, women and children, always with their faces covered from the moon, because they say moonlight on sleeping faces causes madness." This we are told by Belgrave (p. 144) in his book on Siwa (1923), in his Foreword to which Sir F. Wingate tells us, " Herodotus gave to Siwa the name " oasis " (probably derived from the coptic word ouahe to dwell, from which the Arabic wa is derived—that is to say a fertile spot surrounded by desert) and so from Siwa all other oases have derived their names."

To those early astronomers, star gazers, if you will, acquainted with the motions of the stars and able to calculate times and seasons, were ascribed supernatural powers—so that Magi became magicians, and their science magic; astrologers stooped to base arts. Chaldeans (a supposed priestly caste at the court of Babylonian kings) became identical with soothsayers and wizards, and lived and preyed upon the credulities and jealousies of mankind.

Let us despise, says Cicero, " Babylonios " not Babylonians, but astrologers in general—used as a designation common to imposters from the east; in the same way as Chaldaean also is used by Horace and Juvenal. And when in Turfan fragments of a later date " Mani from Babel " is mentioned, this only

means that he came from Lower Mesopotamia or as we should say from Iraq. " The old city of Babylon had already become deserted and was crumbling away . . . Chaldaeism had come to mean little more than astrology " (Burkitt, *The Religion of the Manichees*, p. 73, 1925).

XLII

From Hermes, the Greek name of the messenger of the gods who, endowed with great sagacity and cunning, was the inventor of many arts and sciences, and who was identified as early as the time of Plato with the Egyptian Thot, or Thou, we get the word hermetical. This Hermes tris-megistus was the source of all science, especially of chemistry and the magic arts. When we speak of a vessel being hermetically sealed, we are in unconscious mental connection with early magicians and mediæval alchemists. Men who believed in the potency of a name not only to guard earthly treasures, but to carry the soul in safety past principalities and powers, who are the guardians of the heavenly places. To seal hermetically, to close completely, to fasten securely by means of the seal of Thot or Hermes possessed by the alchemists of the Middle Ages. The phrase was then transferred to the closing of a glass phial by heating the end till it became soft, and was closed by a pair of pincers.

In view of the materialistic theory once more advanced of the possibility of abiogenesis, this quotation from Bentley given by Johnson under the word hermetical, may be of interest: " He suffered those things to putrefy in hermetically sealed glasses and

vessels close covered with paper; and not only so, but in vessels covered with fine lawn, so as to admit the air, and keep out the insects: no living thing was ever produced there."

This Egyptian Hermes was regarded by the later Platonists as reason embodied and the source of all knowledge and thought, hence called by them Trismegistus: many works composed in the third or fourth centuries of our era were attributed to this legendary figure, who in the middle ages was confused with Adam, or the Patriarchs, Joseph or Enoch or Canaan or Faunus or Noah, and was honoured as a law-giver, a priest, and a renowned philosopher.

> " Something unsubstantial, ghostly,
> Seems this theurgist
> In deep meditation mostly
> Wrapped as in a mist.
>
> * * * * *
>
> " Trismegistus! Three times greatest!
> How thy name sublime
> Has descended to this latest
> Progeny of Time."

Thorndike (*History of Magic and Experimental Science,* II, pp. 214 fol.) tells us that the Omniad prince Khalid ibu Jazid (635-704 A.D.) wrote an alchemical poem, the " Paradise of Wisdom," a prince interested in nature, science and medicine, in alchemy and astrology. This Khalid was instructed in alchemy by one Morienes, a hermit of Jerusalem. What purports to be the treatise on alchemy written by Morienes for this same Khalid, still exists in a Latin translation made by Robert of Chester in 1144 A.D. He opens his preface with an account of three Hermeses—Enoch, Noah, and the King philosopher and prophet who reigned in Egypt after the flood, and was called Hermes Triplex . . . .

It was this Hermes, Robert continues, who rediscovered and edited all the arts and sciences after the deluge, and who first found and published the present work, which is a book divine, and most replete with divinity, and which is entitled, "The book of the composition of Alchemy." And since, says Robert, what alchemy is, what is its composition your Latin world does not yet know truly, I will elucidate the same in the present treatise. Alchemy is that substance, which joins the more precious bodies, which are compounded from one original matter; and by this same natural union converts them to the higher type. In other words it is the philosopher's stone, by which metals may be transmuted. Among the Arabs and in mediæval Latin learning the reputation of Hermes continued not only as an alchemist, but as a fountain of wisdom in general. Sometimes his personality was divided; and he became "two most excellent authorities," the "great Mercury" and his nephew "Trismegistus Mercurius": sometimes he was known by other names. Cecco d'Ascoli the early fourteenth century astrologer mentions together Evax, King of the Arabs and Zot Graecus and Germa of Babylon. This Zot, or Toc, or Toz, or Thoth, Graecus is no other than the Greek equivalent of the Egyptian god Thoth, in other words Hermes Trismegistus himself.

And to this eclectic personality as fabled by mediæval astrologers and alchemists rather than to the Greek god Hermes must be traced the ideas expressed by our word hermetical.

Perhaps to this Hermes Martial alludes in his epigram (V. 25) on Hermes the gladiator, when he ends it with the line:—

"Hermes omnia solus, et ter unus."

* Cecco d'Ascoli

Hermes in all unique, the triple ace; as Potts' renders it in the " Broadway Translations."

Alchemy that is al-kimia, the Arabic form of the Greek chemeia, the chymic art is probably a place name, derivable from the ancient name of Egypt; from whence the origin of our chemistry is to be sought and not from any Greek word with the meaning to mix or to pour, or from any Arabic word meaning to hide: though the Arabs have borrowed words from Greek and then returned them again, as though they were Arab originals.

Meyer's Handlexicon (sub. voc.) and also Thorndike derive the word from the old native name of Egypt, Kamt or Qemt, which means " black," and is applied to the Nile mud. Thorndike (*History of Magic and Experimental Science* I, p. 13), says: " The word was also applied to the black powder produced by quicksilver in Egyptian metallurgical processes. This powder, Budge says, was supposed to be the ground of all metals and to possess marvellous virtue, ' and was mystically identified with the body, which Osiris possessed in the underworld, and both were thought to be sources of life and power.' The analogy to the sacrament of the mass and marvellous powers ascribed to the host by mediæval preachers scarcely needs remark . . . . In a treatise dating from the twelfth dynasty a scribe recommends to his son a work entitled Chemi; but there is no proof that it was concerned with chemistry or alchemy. The papyri containing treatises of alchemy are of the third century of the Christian era." This tallies with the fact that the earliest notice of alchemy is in an edict of Diocletian, commanding all books, which treat of the art of making gold and silver, to be burned; and also that the works attributed to

Hermes or Mercurius Trismegistus date from about the same period. The Greek chemeia is therefore a loan word; and chemistry comes to us from Egypt.

In 1766 Franz Mesmer published a dissertation on the action of the planets on the human body. From him we get the words mesmerism and mesmerise, mesmerisation. Mesmerism is the influence which certain persons can exert upon others so that the latter become unconscious, and more or less dependent upon the will of the former.

Mesmer was born at Itznau on the lake of Constance in 1733, and died in obscurity at Meersburg in Suabia, in March, 1815. He found little favour in his own country, and came to Paris, where he practised mesmerisation in 1771. He soon crossed over into England to pursue his art. This influence was sometimes called animal magnetism, as having, it was thought, a similarity with the power of the lodestone. This power of suggestion, developed as hypnotism, might, it was supposed at one time, be of use in medicine and the cure of disease. It is due to no occult principles, but is the result of ordinary physiological laws. Much superstition exists amongst us in this twentieth century. We have been given charms and incantations, still practised for the cure of whooping cough and the removal of ringworm, equally efficacious for cows as for human beings. The charm must be handed down from a woman to a man or from a man to a woman or it loses its power. Brazilian idols are sold in England as amulets to turn aside a bullet or a shell, and scapulars are worn to ward off various kinds of death; mascots are carried as bringers of happiness and good luck. Old Moore and Zadkiel publish almanacks and monthly prognostications; there are also those who believe in

the predictions of Mother Shipton. The Bible itself is sometimes used merely after the manner of "sortes Virgilianæ."

The word Mascot or Mascotte had long been used by French gamblers; a slang word in the dialect of Provence and Gascony for something which brought luck. The use of the word in English is due to the reproduction in London in 1881 of Edmund Audran's (1842-1901) comic opera, La Mascotte, produced at Paris 29th December, 1880. An American writer in 1884 says: "This dining room girl . . . . lays claim to be a mascot"; and in a book of 1899 we read: "That rat's a sort of mascotte to me—a mascotte's a thing that brings luck." Now the word has become quite common, and is applied to charms and amulets of all kinds.

In the soil of the human heart credulity and superstition still flourish as luxuriantly as in past ages. A business firm in Newcastle on Tyne, the inhabitants of which are supposed to be hard-headed, advertised in 1922 in the *Daily Mail* after this fashion the Ju-Ju Nigerian Mascot, "not a toy, not a doll, but an unique talisman: thirteen inches high; hand carved, price two guineas, carriage paid. Can you afford to ignore this lucky African talisman?"—and so on in the same style with unsolicited testimonials to its efficacy: or an Indian mascot may be had for sixpence; or a tea-pot, which makes not only good tea, but also good luck.

The peasantry in Ireland believe that their priests can turn them into rats: the peasantry of the South of France believed that "Queen Victoria owed the singular vigour of her latter years to a secret consumption of the blood of babies": the North-country miner apparently believes that "Government" can produce "money" at will.

Are these on any higher intellectual or moral level than the Chinese peasant, who believes that Europeans capture children to extract photographic chemicals from their corpses " : or of the Indian peasant, who believes that " the Government poisons the wells."

It is not only peasants who believe that Jews mix the blood of a Christian child in their passover cakes, or believe that the Deity inhabits a piece of bread; it is not only peasants who listen to the ravings of spiritualists and hold commerce with demons and traffic with the dead. " Once upon a time " says a writer (in the *Nation and Athenaeum* of 14th April, 1923), " I encountered a human being, who thought he had swallowed a fairy, and was haunted with the terror of wondering what further action the ghostly visitant might adopt in its unfamiliar domicile. By the exorcism of hellebore and magic herbs, slivered in the moon's eclipse, he caused the fairy to discharge, and the patients senses were restored to him. But how pitiable must be the plight of such as have already swallowed and will continue to swallow innumerable hosts of fairies (some of them photographed), whole companies of shrieking, squeaking, squealing, gibbering ghosts, astral bodies visible, photographed spirit faces of the dead swarming around the Cenotaph on Armistice day, vengeful elementals, levitated women, gazing crystals, stringy ectoplasm that writhes like worms, etherialised whisky, immaterial cigars, Raymond and Vale Owen whole. What hellebore or magic herbs can suffice to purge them of a congeries so various and immense? " Dare we affect to despise the credulity and superstition of other times and of other lands?

Moritz of Berlin (*Tour through England in* 1782, p.

47, fol.) gives an interesting account of Katerfelto, a contemporary adventurer of Mesmer's type.

"Electricity happens at present to be the puppet-show of the English. Whoever at all understands electricity is sure of being noticed and successful. This a certain Mr. Katerfelto experiences, who gives himself out for a Prussian, speaks bad English, and understands beside the usual electrical and philosophical experiments, some leger-de-main tricks, with which (at least according to the papers) he sets the whole world in wonder. For, in almost every newspaper that appears, there are some verses on the great Katterfelto, which some one or other of his hearers are said to have made extempore. Every sensible person considers Katterfelto as a puppy, an ignoramus, a braggadocio, and an impostor; notwithstanding which he has a number of followers. He has demonstrated to the people, that the influenza is occasioned by a small kind of insect, which poisons the air, and a nostrum, which he pretends to have found out, to prevent or destroy it is eagerly bought of him. [Risum teneatis! what must foreigners think of a nation that can be duped by such ridiculous impositions? Note by the editor, Dr. Wm. Mavor.] This man publishes the most extravagant accounts of his performances in the newspapers. Such kind of rodomontade is very finely expressed in English by the word puff, which, in its literal sense, means a blowing or violent gust of wind; and in the metaphorical sense, a boasting or bragging."

"Of such puffs the English newspapers are daily full; particularly of quack medicines and empirics; by means of which many a one here (and among others a German, who goes by the name of the German doctor) are become rich. An advertisement of a lottery in the

papers begins with capitals in this manner: 'Ten Thousand Pounds for a sixpence.' Yes, however astonishing it may seem, it is nevertheless undoubtedly true, that for the small stake of sixpence, ten thousand pounds and other capital prizes may be won, etc. But enough for this time, of the puffs of the English."

XLIII

Born at Bologna in 1737, where he died in 1798, Galvani was a contemporary of Mesmer; in common with whom he also shared the general belief of the time in animal magnetism. The reputation of the two men is widely different. Mesmer is looked upon as a charlatan, and his ideas have become the property of quacks. Galvani bestowed many sterling benefits on posterity, and his name is immortalised in galvanism, galvanic, galvanised (iron), to galvanise. This verb means to excite or produce movement—also in a metaphorical sense as in this quotation: "Thus Sir M. O'Dwyer galvanised the Punjaub into life, and made the Punjabis feel akin in a manner they had never done before."

This meaning arises from the famous experiments of Galvani on the legs of frogs in 1780. He found that by connecting the limb of a frog to an electrical machine convulsive movements were induced. This, in the hands of Volta, a few years his junior, led to the foundation of the science of current electricity.

Volta, also an Italian, was born at Como in 1748. In 1774, he was appointed professor of natural philosophy at Pavia. Here he made many discoveries, and demonstrated the erroneous nature of the idea of animal magnetism as a physical force. His name, in the

abbreviated form volts, is used to designate a measure of electrical force as amps is also used—shortened from the name of Ampère, another worker and discoverer in electricity and magnetism.

Ampère, born 1775, became in 1805, professor at the Ecole Polytechnique in Paris. He was made a professor in the College of France, 1824. His character was of singular beauty. He united a passion for science with an ardour of religious faith, rare in any country, particularly in France. He died in 1836. Ampère's researches in electro-dynamics paved the way for the experiments of Faraday, whose discovery, in 1820, made the electric telegraph possible in its world-wide development.

Faraday was born at Stoke Newington, now part of London, in 1791. His parents were poor, and he received a very elementary education. At the age of fourteen he was apprenticed to a bookbinder. While thus employed he made good use of his opportunities for reading, and attracted the notice of Sir Humphrey Davy, the inventor of the safety lamp, by which many hundreds of lives have been saved in gassy pits. He became Davy's assistant at the Royal Institution in 1813, where he succeeded his patron as lecturer. He died at Hampton Court in 1867. Amid all his honours he retained his simplicity of character, and deep personal piety. In 1820 his attention was directed to Oersted's discovery of the action of the electric current upon a magnet, and Faraday's discovery of the induced current lies at the foundation of the electric telegraph. Since his day wonderful advances have been made in all directions. From him we get the words Faradism, Faradisation, to denote the application of inductive electricity for therapeutic purposes.

XLIV

VARIOUS measures in electricity and magnetism likewise bear the names of persons. Ohm and Joule, Watt (also Kilo-Watt), Henry and Coulomb, as well as the abbreviated Amp and Volt and Farad. The first-named, George Simon Ohm, a mathematician, born at Erlangen in 1787, died at Munich, 1854. He held several posts in Switzerland and Germany, the last being that of professor of physics in the Bavarian University. He is the author of Ohm's Law, the fundamental law of current electricity; it is not an hypothesis, but rests for its truth solely on experiment. It is convenient to have a unit of resistance, the unit now almost universally employed is that fixed by the British Association in 1863, and sometimes called the B.A. Unit, but more commonly an Ohm.

In 1893 an electrical conference was held in Chicago to consider the subject of international electrical practical units, which received the following names in the C.G.S. system.

The international unit of resistance, an ohm; of power, a watt; of current, an ampère; of electro-motive force, a volt; of work, a joule; of inductance, a henry; of quantity, a coulomb; of capacity, a farad; of magnetic flux, a weber; of magneto-motive force, a gauss. These terms enshrine lives of patient investigation and acute observation and reasoning lit up by flashes of genius and intuition.

The weber and the gauss have not been adopted universally. The C.G.S. system is that in which the

three fundamental units of length, mass and time are represented by the centimetre, the gram and the second. (*Ency. Brit.* VII, 241; XXVIII, 24.)

Gauss was born at Braunschweig in 1777. In 1807 he was appointed director of the Observatory at Göttingen, where Weber, born at Wittenberg in 1804, came as Professor of Natural Philosophy in 1831. There in 1833 they established the first magneto-electric telegraph between the University and the Observatory.

In 1882 Dr. Siemens brought forward the proposals contained in his presidential address for some additions to the list of practical units employed by electricians. Two of his units were unanimously adopted. One of these was the Watt, called after James Watt (1736 to 1819), a native of Greenock, famous for his researches on the uses of steam as a motive power. In 1765, for the improvement of the steam engine, he invented the separate condenser, and utilised the expansive power of steam for both the down and up stroke of the piston. He invented also the eccentric crank and parallel motion. In 1763, he set up as a general engineer, and retired from business in 1800. Watt was a fellow of the Royal Societies of London and Edinburgh, and a foreign member of the Institute of France—though France and England were at war.

When electricity is laid on in your house, the index on the dial of the meter indicates in kilo-watts, the amount of electricity used. Listen to this from the *Electrical and Engineering World*: "Dividing the kilo-watt hours mentioned by the said number of lamps, shows an average per lamp at station of 463·8 watts, deducting from which, 9 per cent. for time loss shows a nett wattage per lamp at lamp terminal of 422." The jargon of electricians is as comprehensible as that of

alchemists and magicians and other dealers with mysterious forces, suggestive of pixies and gnomes and ghouls.

Charles Augustin Coulomb (1736 to 1806), born at Angoulême, adopted the profession of a military engineer. There being a proposal for the construction of a system of canals in Brittany, Coulomb was sent as a royal commissioner to the Estates of that province. He reported adversely against the scheme, and was thrown into prison. He remained firm, and refused to alter his verdict. At last he convinced the Estates, which, appreciating his candour, made him handsome offers, and presented him with a seconds watch adapted for scientific experiments.

On his return to Paris, Coulomb was appointed Intendant-general of waters and fountains, chevalier of St. Louis, member of the Legion of Honour, member of the Academy of Sciences. On the outbreak of the revolution, he gave up his offices and retired to a small estate at Blois. He was recalled to Paris for a time, in order to take part in the new determination of weights and measures decreed by the revolutionary government. His fame rests chiefly on his most elaborate and important investigations in electricity and magnetism, and in the invention of the tortion balance.

Three scales of heat measurement bear the names of their inventors. When we talk of so many degrees Rèaumur, Fahrenheit or Celsius we recall the lives of three scientists, the first a Frenchman (1683-1757), the second a German (1686-1736), the third a Swede (1701-1744). It is curious that the scale of the Frenchman is especially popular in Germany, the scale of the German is chiefly used in England, where he spent much of his life as a glass-blower, the centigrade scale of the Swede

is adopted in France. It is the best, for scientific purposes. In his thermometer, Rèaumur used spirits of wine, for which Fahrenheit substituted mercury.

From the dawn of science to the close of the eighteenth century there were two rival theories of heat, each more or less plausible, but neither resting on an experimental basis. First, that heat consisted of a subtle elastic fluid, or secondly an intestine commotion among the molecules or particles of matter. In 1799 Davy established the truth of the latter hypothesis by his celebrated experiment of converting ice into water by rubbing two pieces of ice together without communicating any heat from surrounding matter. It is remarkable that fifty years elapsed before the scientific world accepted this conclusion : " An instance of the tremendous efficiency of bad logic in confounding public opinion and obstructing true philosophical thought."

Joule was born at Salford, near Manchester, in 1818. He entered his father's business, but he early turned his attention to science; and at the age of nineteen he constructed a magneto-electric machine. In 1840 he began experiments to determine the evolution of heat by an electric current, which led in 1843 to the first approximate determination of the dynamical equivalent of heat. This further suggested " that brilliant series of experiments, which established the true theory of heat, and the doctrine of the conservation of energy." Heat is not a substance, but motion, as held by Davy and Rumford fifty years before; it was Joule who converted the scientific world to the Kinetic theory, the true theory of heat in the middle of the nineteenth century. Energy or force is never lost. It disappears only to reappear under another form, and these various forms can be expressed in terms one of the other. This

doctrine rests on the experiments of Joule, and is fruitful in every branch of science.

To Italy once more accrues the honour of being the pioneer in research in the field of electricity, for she produced Marconi (born 1874), as well as Volta and Galvani. To America must be credited many remarkable productions through the inventive genius of Edison. Marconi discovered wireless telegraphy in 1896, at Bologna; he also carried on experiments in England between Penarth and Weston. His methods were tested by the Italian marine at Spezzia, and subsequently adopted in their navy; and by the British and other Governments. He established connections between England and France in 1899, and in 1902 with Canada. In 1905 Marconi invented and perfected the wave system. A public service of wireless telegraphy was opened in 1906 between England and America. At the end of November, 1921, connection by wireless was established between England and Australia.

Marconi's name has passed into our language in the shape of a barbarous hybrid, Marconi-gram; more barbarous than telegram, which transgresses the rules of Greek synthesis, and if it means anything can only mean a letter at a distance. Telegrapheme would be more correct. We have seen in print oxen-mobile a sort of comic formation to denote a bullock-cart, but not more barbarous than automobile itself.

Before the invention of photography the profile of a person was cut out in black paper, called a silhouette; or an object, a row of trees for instance may be silhouetted against the sky. These portraits were fashionable in the middle of the eighteenth century. They are so-called because of the economy in detail they display. They perpetuate in ridicule M. Etienne

de Silhouette, Finance Minister of Louis XV. When the extravagance of the French aristocracy was bringing their country to the verge of bankruptcy; " he tried by every means in his power to enforce economy until his name became almost synonymous with the word."

Daguerre (1789 to 1851), the discoverer of the photographic process known as daguerrotype, was a scene painter for the Opera in Paris. He was noted for the skill with which he depicted light and shade in his panoramic pictures. The effect of these was heightened by changes in the light thrown on them. He exhibited a diorama in Paris in 1822, which was shown in London soon after. Daguerre had been engaged for some time investigating a method for producing pictures by means of the sun's rays, when in 1827 he got into communication with Niepcè, who was similarly engaged. The two investigators worked together till the death of Niepcè in 1833. Daguerre continued his investigations. He was at last successful in obtaining pictures by the method called by his name. It involved five processes, and in 1839 an account of it was given to the Academy of Sciences, when Arago, the astronomer, dwelt on the importance of the heliographic pictures. The French Government made him an Officer of the Legion of Honour, and gave him an annuity of 6,000 francs, giving also 4,000 francs to the heir of Niepcè at the same time. Sir H. Davy and Wedgwood had made unsuccessful endeavours to obtain pictures by the solar rays. Draper of New York was the first to obtain a photograph of a living person by the daguerrotype process.

Since those days photography has grown with great rapidity, and the ramifications of its usefulness have spread in all directions. Attached to the telescope, the

camera reveals to us new worlds, attached to the microscope, the camera records minute forms of life: and aids in the study of disease. Photography brings to our knowledge existences of which without it man would for ever remain unconscious. It is as great an aid to knowledge as the printing press itself. All honour to the man whose patient and persevering investigation first made possible this expansion of the bounds of human knowledge, and the preservation of the results of human activities, as for instance of the records exhumed in Babylonia and Egypt and Turkestan.

XLV

A HUNTER is called a nimrod, though his quarry now is not a mammoth or bos primævus, but only foxes and hares.

Addison (1712) speaks of "the greatest sportsman, or if you please, the Nimrod among this species of writers." Nimrodian and Nimroded are likewise used at the beginning of the nineteenth century; "my father's Nimrodian friends": "the worthy old bishop might be said to be regularly nimroded, as the term for a well summered hunter now is." The word is used likewise with the meaning, a cruel tyrant,

Quarles combines these two meanings in the following lines—

> "Is not this type well cut in every part,
> Full of rich cunning, filled with Zeuxian art?
> Are not the hunters and their Stygian hounds
> Limmed full to the life?
> . . . . The infernal Nimrods halloo,
> The lawless purlieus, and the game they follow
> The hidden engines, and the snares that lie
> So undiscovered, so obscure to th' eye?"

A Mentor, an adviser, a counsellor is the name of the friend and companion of Ulysses. The word reminds us of early navigators of the Aegean and the Euxine. Its use in English, however, originates rather from Fénélon's "Télémaque," in which the part played by Mentor, as a counsellor, is made more prominent than in the "Odyssey."

These mentors should be chosen with some regard to the feelings and temperament of the pupil, or the result may be disastrous. The tutors and guardians of Louis XV, when a child of six, were none of them under 70 years of age; "un aréopage défraîchi."

"Zeuxian art," meaning the painter's art, commemorates a celebrated Greek painter at the close of the fifth century B.C. He gained great wealth by his pictures. He was inclined to ostentation and vain-glory, yet he admitted with a good grace his defeat by his younger rival Parrhasius. When the birds came and pecked at his picture of a bunch of grapes, Zeuxis, confident of victory, asked Parrhasius to draw back the curtain which concealed his painting. The former deceived birds, but the latter deceived men, even an artist. The curtain was the picture.

The name of Croesus, the wealthy king of Lydia, 560 to 546 B.C., is used to denote a man possessed of great riches. "Consider no man happy till his death," said Solon to the prosperous King. His life was a well-known example in antiquity of the mutability of human things and the instability of worldly power. "He, whose fortune exceeds that of the richest Croesus."

Midas, who had ass's ears, and who prayed that everything he touched might turn to gold, has much the same meaning, but with the added notion of contempt and scorn for ostentatious display and the misuse of

money. " Johannesburg's Midas-like gold industry "; which fills the coffers of " Sir Gorgias Midas."

The river Meander in Asia Minor flows with many windings in the latter part of its course to the Mediterranean. This circumstance has given us the word Meander, as maze or labyrinth; and meandrous, meandering (we may talk even of meandering up-hill), to meander, to take a winding sinuous course, to wander. This last meaning is, perhaps, due to a sub-conscious idea of the verb maunder from maund, a beggar who wanders hither and thither to solicit alms. " They will have meandered about the flower garden in a listless way." " Mankind through fate's perverse meander errs."

> " Ah me! that ev'ry gliding vein that wanders
> Through this vast isle, did work her wild meanders
> In brackish tears instead of blood! "

So Quarles: Cowley in his Ode upon Dr. Harvey, the discoverer of the circulation of the blood, writes—

> " She (Nature) leap'd at last into the winding streams of blood,
> Of man's meander all the purple reaches made
> Till at the heart she stay'd."

The Scamander, a river of Troy, is apparently used in the same sense; " The corporation (of London) gave permission to put the river straight and take possession of its old scamandering bed for docks " on the Isle of Dogs. Dickens Dict. of London.

Vossius tells us, says Stillingfleet (*Origenes Sacræ*, p. 79), " when they (the Egyptians) attribute 1,000 years and more to their ancient kings, we are to understand them of simple lunar years of 30 daies, by which these gigantic measures of the term of their lives may without the help of Procrustes be cut short according

to the proportion of men's ordinary age in these eldest times."

Procrustes was a robber of Attica. He measured travellers who fell into his hands upon a bed. If they were too short, he stretched them out; if they they were too long, he cut off their limbs until they fitted. Hence procrustean, unyielding, compelling conformity or made to conform strictly to a model or pattern. We might now say standardised or standardising, without regard to local conditions or requirements. And yet the authority requires five hundred separate plans to be submitted for the erection of five hundred standardised huts.

The Colossus of Rhodes and the Mausoleum, two of the seven wonders of the ancient world, have given words to our language. The latter, meaning a large tomb, was the immense structure raised by the affection of Artemisia to the memory of her husband Mausolus, Prince of Caria, who died 353 B.C. It was surmounted by a colossal chariot of the sun, part of which is in the British Museum. When we think of our Museum and the Louvre, we must not cast stones at Mummius, who plundered Corinth, to adorn his triumph (145 B.C.). In 1414, the Knights of St. John built a fort out of the ruins of the Mausoleum.

The Colossus was a huge figure of bronze representing Apollo, which is said to have bestridden the entrance to the harbour of Rhodes. More probably it stood at the entrance to the harbour. It was erected in 280 B.C., and was overthrown by an earthquake fifty-six years later. It lay on the ground for nearly nine hundred years. The pieces were sold by the general of Othman to a Jew of Emesa, who carried away the fragments on nine hundred camels in 674 A.D. The German

kolossal, with the accent on the last syllable, is used as an exclamation of wonder, much like Dominie Sampson's "prodigious" in Scott's "Guy Mannering," sometimes with a touch of incredulity, and sometimes resembling a certain use of the word "immense," as "I enjoyed it immense."

Calicrat, a name for an ant, commemorates Callicrates' fame as a sculptor of minute objects.

A solecism, incorrect speech, faulty grammar or pronunciation, is generally derived, though disputed by some, from the town of Soli, near Tarsus in Cilicia. The Greek speech of its inhabitants was not up to the standard of Attica.

XLVI

On the analogy of guy-rope for guide-rope, Guido Fawkes has furnished us with the name Guy for an absurd figure, a ludicrous representation of a person, made in mockery or scorn. On the 5th November each year, groups of men and boys carried round a figure made of straw to represent the man who was found in the cellars of the House of Commons on November 5th, 1605. As they went, they chanted a doggerel, some of them collected money.

> "Remember, remember the fifth of November,
> Gunpowder plot shall never be forgot."

In the evening the figure was burnt on a bonfire, and the money spent in joviality. With the nineteenth century the custom passed into desuetude, as a result of politico-religious movements. Oblivion is not to be regretted if dispositions and practices are changed.

Fawkes was arrested as he was preparing to fire the gunpowder under the Parliament House. He was tortured, tried, and executed in Palace Yard on 31st January, 1605-6, for the Julian Calendar was current in England.

Abigail—a serving maid—a meaning derived from the words of Abigail, Nabal's widow (1 Samuel, XXV, 41) to the messengers of David: "Let thine handmaid be a servant to wash the feet of the servants of my lord." Thus used by Smollett (*Humphry Clinker*, p. 74): "The gayest places of public entertainment are filled with fashionable figures, which on enquiry will be found to be journey-men tailors, serving men and abigails, disguised like their betters." So Scott (*Peveril of the Peak*, Chap. VIII): "'I see through spectacles!' exclaimed the indignant Abigail . . . . 'I never use them unless a pair that belonged to my poor mother, which I put on when your ladyship wants your pinners curiously wrought. No woman above sixteen ever did white-seam without barnacles.'"

Barnacle as used for spectacles is derived by Johnson from the Farrier's instrument of that name, which is fixed on the nose of a horse to hold him during an operation, and hinder him from struggling when an incision is made. But the farrier's instrument more probably derives its name from the instrument of sight placed on the human nose. The word barnacle in this sense is connected with the German brille, spectacles, by Max Muller, *Lectures on the Science of Language*, 1864 (II, p. 583). This German word, he says, is a corrupt form of beryllus, a precious stone "shaped like glass or eise," perhaps crystal. Spectacles are béricle in old French, afterwards bésicle; and a dialectical form of the word in the province of Berry (Burgundian) is berniques.

Barnacle denotes in English two other objects—a shellfish and a bird, the names of which starting from different origins have by different routes come to assume the same form. Pliny notes the frequent occurrence of shells on the Pontian islands of the Tuscan sea, which from their shape like a leg of pork got the name perna; this word occurs also in the form berna, the diminutive of which bernicula or bernacula is the origin of the barnacle so well known to sailors of the olden time. Barnacle denoting a bird, the Barnacle-goose or Bernicla is most probably to be derived from Hibernia or Ireland, in a diminutive form with elision of the first syllable, Hibernicula, Bernicula, Bernicla, Barnacle. Closely associated in name, the shell and the bird were closely associated in popular thought, and for centuries, until some two hundred years ago, there was prevalent the myth of the goose-bearing tree, or the tree-goose. "Bishops and clergymen in some parts of Ireland," says Giraldus Cambrensis (1147 to 1220 (?)), "do not scruple to dine off these birds at the time of fasting, because they are not flesh. But these are thus drawn into sin; for if a man during Lent had dined of a leg of Adam, our first parent, who was not born of flesh, surely we should not consider him innocent of having eaten what is flesh." Innocent III at the Lateran Council (1215) forbade their consumption during Lent. Jewish doctors also disputed whether these birds were to be killed as flesh or fish, and some prohibited the eating of barnacle geese altogether, because they were neither flesh nor fish. Linnaeus perpetuates the myth by attaching the qualification anatifera to the name of the shell.

"In Bombay," to quote Max Müller, "where with some classes of people, fish is considered a prohibited

article of food, the priests call it sea-vegetable, under which name it is allowed to be eaten." Such is the power of language and the potency of a name.

Who can marvel at past belief in the magic power of words, who hears statesmen speak and millions shout of Militarism, Nationality, Democracy, Prohibition, Socialism, Bolsheviki, Nationalisation, Sacramentalism, Reparations? What fears, what hopes, what passions, what prejudices, what sacrifices, these words elicit! "How much we are forced to hear of literary or social charm! Is such charm any less fleeting and fallacious than the magic charm from which it takes its name?" (Thorndike).

Boniface, the name of the jovial inn-keeper in Farquhar's Beaux' Stratagem (1707) has become the generic name for inn-keepers. Sala (1859) coined an adjective from it: "There is the landlord in his bonifacial apron."

Benedict, Benedick, a newly married man, especially an apparently confirmed bachelor who marries unexpectedly derives this meaning from the character of that name in Shakespeare's *Much Ado about Nothing*. "How dost thou, Benedick the married man?" (V, iv, 100). Has the name, with the meaning attached to it, anything to do with "priest benedict," shortened "benet"; whose office was that of exorcist. "No priest whether consecrate or benedict"; the first of the four lesser orders of the Roman Church. Caxton Chron. 1480 arranges them thus: "He ordeyned that he that was worthy should ascende gree by gree to his ordre, fyrst benet, than colet, subdeacon, deacon, than preest." Though allowed to marry, he would lose preferment, if he did so; thus the name came to be applied to any one, whose marriage was un-

expected; and was taken by Shakespeare for the name of this character in his play.

" A Lady Astor please." This is the latest slang for a stone-ginger. Lady Astor, an American, one of the first female members of the British House of Commons was successful during July, 1923, in getting a Bill through Parliament to prohibit the sale of drink to young persons under 18 years of age. There are some who prefer a temperance drink to a " Johnny Walker " or a " John Collins," and the Lady's name may be immortal.

" A Jekyll and Hyde girl." The title Jekyll and Hyde of a detective story by R. L. Stevenson about a man with a double personality, is firmly rooted in English to denote a person who lives a double life. " The Emir of Kurdistan " was the title assumed by an adventurer in London in 1924. " During his career he had led a Jekyll and Hyde existence, working in an east end tailor's by day, and loitering in the lounges of west end hotels at night . . . . He was a most successful impostor, and had systematically hoodwinked the American, Continental, and British Police." (*Newcastle Daily Journal,* 12th August, 1924). But he was caught at last, and there was no doubt as to his identity: Jekyll and Hyde were one.

S. H. Jones in the *Nation* of 14th April, 1923, connects the wooden piles for mooring ships outside a harbour called " dolphins " in East Anglia with Duke Alva, through the Dutch name for them ducalvin—singular ducalf, with the " c " sounded very slightly, ducalvin, dualvin, dolphin—Hollanders themselves derive the appellation from this tyrant and " the likelihood is that they received the soubriquet at the period when the viceroy was endeavouring to carry into force

the inhuman decree of his master, Philip II, condemning every Dutchman to death. Judicial murders then so overflowed the customary execution grounds that door posts, temporary posts in streets and even these very mooring posts were utilised for the cruel purpose, and execrated under the hated name of their oppressor."

Callis, sand brought from Calais, is a fine white sand for drying ink, or for scouring. For the former purpose it was in common use in South Germany in 1880 and in old fashioned London counting houses in 1860 and 1870—perhaps later. Ink stands were fitted with a kind of pepper-pot, from which the sand was sprinkled after writing upon the paper to dry the ink, as we have often done.

Alabaster, a fine transparent limestone, from Alabastros, a town in Egypt.

Finnan, the name given to a smoked haddock, is not derived from a person. It is a corrupt form of the name of the river Findhorn; or of Findon, a village in Kincardineshire.

"Fabian tactics" a synonym for delay, masterly inactivity, wait and see, in reference to the conduct of Quintus Fabius Maximus in the second Punic war for which he received the name Cunctator (Delayer) as a title of honour, because "cunctando restituit rem" by consistently refusing a pitched battle he wearied Hannibal out, and gave ultimate success to the Roman arms. Hence the name of the Fabian Society founded in 1884 by Socialists who advocated a Fabian policy of wait and see; in opposition to immediate attempts at revolutionary action; so also Fabian principles. On the other hand "flaunting fabian"-as a name in the sixteenth century for a swash-buckler, swaggerer, roister, reveller, is probably a translation of "licens Fabius"

in (Propertius IV, 1, 26), in allusion to the licence allowed to the Fabian priests of Pan during the Lupercalia.

A so-called Diomedean necessity is a proverbial expression with the meaning of absolute compulsion; that is perhaps necessity counselled or ordained by Jove, with a play on the meaning of the name Diomedes.

Bacon writes, *Advancement of Learning* (II, x, 8), "For except it be treacle and mithridatum . . . . they tie themselves to no receipts." Theriaca of which our word treacle is a corruption is the name of a nostrum invented by Andromachus, who was physician to Nero. Viper's flesh, theriac, was one of the ingredients; anticipatory of our modern homoeopathists—"a hair of the dog that bit you." "Wonderful therefore is the power of a Christian, who not only overcomes and conquers and kills the viper, but like the skilful apothecary makes antidote and triacle of him." See Trench, Select Glossary (1865), sub. voc. An apothecary is one who deals in drugs from the imperial stores, apothekae.

Mithridates, the Great, ascended the throne of Pontus, when he was eleven years old; he reigned fifty-seven years. He was the most formidable opponent, whom the Romans had yet met: but after a long struggle of twenty-five years, he at length succumbed to the Roman power, B.C. 63. He attempted to end his life by poison, but he had so inured himself to antidotes that the poison did not take effect, and he had to call in a Gaulish mercenary to dispatch him with his sword. Like Sir Thomas Overbury of whom it was said that, "at last his body was almost come by use of poisons to the state that Mithridates' body was by the use of treacle and preservatives, that the force of the poisons was blunted upon him." Hence his name became

equivalent to antidote, " mithridatum." He had a vigorous memory; and it was said he was able to speak twenty-five languages or dialects, so that he could transact business without an interpreter with the various tribes of his polyglot empire. In the beginnings of the science of comparative philology Adelung therefore christened his work Mithridates, oder allgemeine Sprachenkunde, and printed the Lord's prayer as a specimen in nearly five hundred dialects (1806-1817).

Colophon was a city in Asia Minor, which possessed excellent cavalry; by a decisive charge they might turn the fortune of the day. Hence to put the finishing stroke to a work (Plato, Euthydemus 101E), the colophon of a manuscript, is the last words, or the final note. Compare the use of the word by Blomfield in I John 5, 12: " This verse again is connected with verse 5, and is a colophon to all that precedes "; it puts the finishing touch to, sums up, clinches the argument. Fabricius (VI, p. 546), gives the following note from Suidas: " Add colophon," the twelve states of Ionia used to meet in a council called Panionic to discuss matters of common interest. If the votes were equal the Colophonians were in the habit of adding an extra voting pebble, which outweighed the rest.

Lombards have not suffered in popular estimation like Jews from their occupation as money-lenders and bankers in early days. One a native of Florence by the name of Frescobaldi early in the sixteenth century had an establishment in London, where he was known among the English of that day as Master Friskyball. Though their occupation is forgotten, their name is perpetuated to modern times by their storage of securities after the fashion of " my uncle " the pawnbroker at the present day. These securities would be

forgotten sometimes, and lie unclaimed, till they became rusty and moth-eaten and of little worth. Hence lumber and lumber-room.

" When in 1868 he (McNeile) became dean of Ripon, he left a city (Liverpool) which still reflects, both in its strong Evangelicalism; and in the somewhat orange hue, which this at times assumes, the personality of the brilliant Irishman, who once took it by storm." (Balleine, 1909, *History of the Evangelical Party*, p. 202.) Orange of course as a party name, and the choice of that colour for the badge of Orangemen and Orangeism; is to be traced to William III as the representative of Protestantism. But why was he known as William of Orange? This Orange is a town of Orange Nassau in Southern France situated near the east bank of the river Rhone. The Latin form of its name was Arausio, and Princeps Aurantius, Prince of Orange, was the title of the heir apparent to the Flemish crown.

Arausio was the capital of the Cavari or Cavares, a people of Gallia Narbonensis, part of which was afterwards known as Provincia, the Province, Provence. After Cæsar's time the town was an important Roman colony: ruins of some of the buildings still exist, notably a triumphal arch erected by Tiberius, the third largest of those extant in Europe; and extensive remains of the theatre and hippodrome. Though the advance of the Mohammedans had been broken by the " Hammer " in 732 A.D. at the battle of Tours, Arausio fell into the hand of the Saracens. It was recovered by Charlemagne in 793. In the eleventh century the town became an independent countship. Towards the close of the twelfth century the title of Prince of Orange was bestowed on its ruler by the emperor Frederick I,

Barbarossa, so that by that time the change in the name had taken place. This title, Princeps Aurantius, subsequently became the title of the heir apparent to the Flemish crown, and also of the stadtholders of Holland through two rival families and thus our William III was William of Orange.

How did Arausio become Aurantius? Was it by backward assimilation or transposition; or was it simply adopted from the name of the fruit, which at that time, 1181 A.D., had been introduced into the country: the tree had been acclimatised in Southern Europe for nearly two hundred years.

The Orange is not mentioned in Greek or Latin authors; though it may be intended by the "apples of gold," as our translation has it, in the Song of Solomon. Otherwise the first notice is in Arabic books, of the tenth century. This fruit was probably brought from India to Arabia, Syria and Egypt about the ninth century A.D., and distributed in Southern Europe. Following in the wake of the Arab invasion, it was extensively cultivated in Sicily and Spain in the twelfth century: in the same century the fruit was introduced into Italy and Provence by returning Crusaders. This was the bitter, or Seville orange, the sweet, or common orange was a later importation of the sixteenth century.

The native country of the orange is the northern frontier of India or possibly Burmah and South China. With the fruit the name also came: Sanscrit nāranga; Hindi, nārangī; Persian nārang, nāring; Arabic, nāranj. The natives of Europe most in contact with Saracens and Arabs kept the initial nasal: Mediæval Greek, nerantzion; Spanish, naranja (Portugese, laranja); Italian, narancia (now arancia); Venetian, naranza; Milanese, naranz. Low Latin, arangia, aran-

tia, dropped the initial nasal, with other peoples French, English, German, in less close contact with Saracens and Arabs: the Low Latin word also by association of the yellow orange, golden colour of the fruit with gold (aurum) became aurantia. This affected likewise the pronunciation of the word, and brought the " o " into the first syllable; so in old French (13th century) the fruit was called orenge and in Middle English orange, orenge, oringe, like our modern pronunciation. The form oreynze also occurs.

Had Oran in North Africa anything to do with the form of the name as received in Europe (*e.g.*, German oranien); like Tangerines from Tangiers? In Egypt the orange now bears the name Bordujan or Bortugan, pointing to its importation back from Portugal.

" Next in order of evolution comes what Mr. and Mrs. Sidney Webb have euphemistically and indeed euphuistically termed the non-economic strike." (*Quarterly Review*, July, 1926.)

Euphuism, from the style of Lyly's Euphues is a term to denote a pompous and affected phraseology. " Men engaged in a mortal strife usually speak plainly. Blunt words strike home, and the euphuism, which in more ingenious ages discovers that men mean the same thing, when they say opposite things, was as yet (1537) unknown or unappreciated." (Froude, Hist. III, p. 241.)

Now we argue, to adopt the lines of the Anti-Jacobin :—

> " Much may be said on both sides—Hark! I hear
> A well-known voice that murmurs in my ear,
> The voice of Candour—Hail most solemn sage,
> Thou drivelling virtue of this modern age.

* * * * *

> Candour which loves in see-saw strains to tell
> Of acting foolishly, but meaning well;
> Too nice to praise by wholesale, or to blame,
> Convinced that all men's motives are the same;
> And finds with keen discriminating sight,
> Black's not so black; nor white so very white."

Our "critics and reviewers" were represented in the Greek and Roman world by Momus and Aristarchus. The former is the god of blame and censure and mockery; the genius of criticism. "That because now the book shall be set forth by his grace's censure and judgment, I would have nothing therein that Momus could reprehend"; thus, adopting Plato's words (Rep. 478 A), Cranmer writes to Cromwell about the Bishop's book. Aristarchus was a famous grammarian and critic, a Greek Bentley or Porson or Jeffrey, who flourished at Alexandria about 160 B.C. He was a native of Samothrace: in his old age he retired to Cyprus, where he died at the age of 72 of dropsy and starvation. His edition of the poems of Homer and Hesiod became the standard edition, and his critical text was generally accepted as the received text. "It was to his strongly conservative instincts," says Mahaffy (*Greek Life and Thought*, pp. 508, 509), "that we owe more than can be acknowledged in the preservation of Homer. He was exceedingly cautious and careful, sparing of hypothesis, and deciding by parallel cases and from a comparison of the uses of words all through the poems." But he adds a less welcome trait, and many have yielded to the temptation, "we may suspect that after he had become a literary dictator, and found that his word was law, he tampered with the evidence before him to establish favourite theories." "The day had arrived when grammatical criticism was really a science of the last importance, and when its greatest master justly earned

a splendid reputation." "Cicero and Horace employ his Name to represent a very rigid Critick." His reputation lasted a long time: his name became proverbial, and was used as a common noun. "The time they lived in being so far distant from the Ages of our Aristarchi and Censors of other men." (Daille.) "The spirit of our time is censorious, our age abounds in Momuses and Aristarchuses." Leusden, *Philologus Hebraeus*, 1686, Preface.) "Atticus was one of those sincere persons who examine the Composure of their Friends strictly, and therefore Cicero calls him his Aristarchus" (Bayle).

Pelman in the twentieth century introduced a method for strengthening the memory, which was extensively advertised, and bore his name. Was Pelmanism practised also in ancient Rome, in the days of Domitian? Martial has an epigram (V. 21) on a man who confused the names of his friends, but was cured of the habit. It is thus freely rendered by Pott in the Broadway Translations (Routledge, 1925):—

"No name of old could he recall
But always named them thus;
A Mr. Gross was Mr. Small
And Quintus, Decimus;

But now his greetings are correct,
Each name he rightly quotes;
How much can care and toil effect,
He learned them from his notes."

Valentines in our childhood's days were highly decorated cards, some of them most elaborate, eagerly looked for by children: the post was generally late on that day, February 14th, owing to the great number of these valentines, and it was difficult to curb one's impatience. The name originates from one Valentinus, who is supposed to have been beheaded in the persecu-

tion of the Christians under Claudius: February 14th is his name day in the Roman Calendar. It has been said that though no churches are dedicated to him, St. Valentine is perhaps the best known saint in Christendom. In earlier days a valentine meant a sweetheart; thus Ophelia in Hamlet IV, 5—

> "Tomorrow is St. Valentine's day,
> All in the morning betime,
> And I a maid at your window
> To be your Valentine."

The festival was instituted to take the place of the age-long observances of the heathen Lupercalia in ancient Rome. This was a relic of nature worship at the beginning of spring; the ceremonies were emblematic of fertility and the fecundative power of Nature. The priests of Pan ran naked down the streets striking women with a leathern thong. On this day birds were supposed to choose their mates—So Wotton writes—

> "Now all Nature seemed in love
> And birds had drawn their Valentines."

Brand, *Popular Superstitions* I, p. 61, states: Grose explains valentine to mean the first woman seen by a man, or man seen by a woman on St. Valentine's day. In Poor Robin's Almanack 1676, are the lines—

> "Now Andrew, Anthony and William
> For Valentines draw Prue, Kate, Jillian."

This has reference to the practice of youths and maidens writing their names on slips of paper, which were put into some receptacle: the one who drew a paper with the name on it of one of the opposite sex, was his or her valentine for the year. This procedure was called drawing a valentine, and was imagined to indicate those destined to be mates in future.

Brand (I, 387) gives the following from "Mother Bunch's Closet Newly Broke Open." "Fifthly, my

daughters, know ye the 14th of February is Valentine's day, at which time the fowls of the air begin to couple; and the young men and maids are for choosing their mates. Now, that you may speed, take this approved direction: Take five bay-leaves, lay one under every corner of your pillow, and the fifth in the middle; then lying down to rest, repeat these lines seven times:—

> 'Sweet guardian angels, let me have,
> What I most earnestly do crave,
> A Valentine endowed with love,
> That will both kind and constant prove.'

Then to your content you'll either have the Valentine you desire, or one more excellent."

The ancient festival is almost forgotten. Christmas cards for a time took the place of valentines; but even this custom appears to be falling into desuetude.

XLVII

PLATO has suffered in reputation by the ideas commonly associated with his name and expressed in general literature. The majority of people do not think of him as a philosopher, and have little acquaintance with his teaching; but they connect his name with "Platonic love"; and when they do so, most of them agree with Richardson in his *Pamela* (1741) that "Platonic love is Platonic nonsense" (Letter CIX). "I have often lamented," says one of the characters in this novel (Letter CXX), "that our sex were prohibited by the world's censures, and by the wickedness of many, from conversing with the same ease and freedom with men, as with one another. But when once I asked myself to what this conversation, in which each took so much pleasure, might tend at last, I resolved to break it off; and told him my resolution. But he stopped my mouth

with a romantic notion, as I since think it (though a sorry plea will have weight in favour of a proposal, to which one has no aversion) of platonic love; and we had an intercourse by letters, to the number of six or eight, on that and other subjects."

As originally applied, says Professor Bywater in the Oxford Dictionary, "the term had no reference to women, but denoted the kind of interest in young men, with which Socrates was credited," and which was one of the counts in the indictment on which he was condemned. "Amor platonicus" was used synonymously with "amor socraticus" by Ficinus (the Florentine Marsilio Ficina, 1433-1499), the president of Cosmo de Medici's Academia Platonica. The term has now been transferred to affection for one of the opposite sex of a purely spiritual character, free from sensual desire; a refined sentiment of ardent friendship. The rude world is, it may be, unnecessarily suspicious, and too ready to think, as Shenstone sings—

> "It is, it is love's subtle fire
> And under friendship lurks desire."

We have then such quotations as these for the word and its derivatives. Pater *Renaissance*, 1900 (p. 44): "As if the chilling touch of the abstract and disembodied beauty Platonists profess to long for were already upon him." Again, p. 84: "Beneath the Platonic calm of the sonnets there is latent a deep delight in carnal form and colour." . . . . "He who spoke so decisively of the supremacy in the imaginative world of the unveiled human form had not been always, we may think, a mere Platonic lover." In a writing of 1782: "The troubadour was not always satisfied with pure platonism." "Keep your distance, Mr. B., said she. Does your magnifying thus egregiously the graces you

impute to my outward form agree with your platonic scheme? Your eye, penetrating as you imagine it to be, pierces not deep enough for a platonic, if you cannot look farther than the white and the blue, and discover the circulation of the spirit; for our friendship is all mind you know. True madam; but if the face is the index of the mind, when I contemplate yours, I see and revere the beauties of both in one. And what platonic law forbids us to do justice to the one, when we admire the other." This in Letter CVIII—and when in the next letter, Richardson closes his delineation of platonic love, he declares, through the mouth of Mr. B., that "the persons pretending to it may, when the best is meant, be compared to the fly buzzing about the blaze, till its wings are scorch'd: or to speak still stronger, it is a bait of the grand deceiver to catch the unexperienced and the thoughtless."

Du Maurier (1895, *Trilby,* p. 221), scoffs at "the friend, the tame cat, the platonic lover (with many loves) . . . . the delicate harmless dilettante of Eros." In *Fraser's Magazine,* 1843: "Their passion for the danseuse having in the meantime metempsychosed itself into a platonisation": and in the *New Monthly Magazine,* 1821: "If I could venture to invent a word . . . . I would say that we will 'platonize' together under the constant guidance of nature and philosophy." O Plato! Plato! exclaims Byron in his *Don Juan,* 1819, (Canto I, 116.)

> "O Plato! Plato! you have paved the way,
> With your confounded fantasies, to more
> Immoral conduct, by the fancied sway
> Your system feigns o'er the controlless core
> Of human hearts, than all the long array
> Of poets and romancers;—you're a bore
> A charlatan, a coxcomb—and have been,
> At best, no better than a go-between."

For what reason has the populace pronounced such an adverse judgment upon him? See what Plato himself says on the method devised for the continuance of the race in his ideal republic (Rep. V, 458—Jowett's Translation). These are his words: "You, I said, in the capacity of their legislator, having selected the men, will now select the women, who are most akin to them and give them to them, and they will live in common houses, and meet at common meals. None of them will have anything specially his or her own; and they will be together and associate at gymnastic exercises, and be brought up together. And so they will be drawn by a necessity of their natures to have intercourse with each other: necessity is not too strong a word I think . . . . This, like all the rest, must proceed after an orderly fashion—in a city of the blessed licentiousness is an unholy thing, which the rulers will forbid."

These alone are lawful unions, which take place between those who are within the limits of age prescribed by the authorities, and the children of these unions are brought up by the state. "Any one above or below those ages, who takes part in the public hymeneals shall be said to have done an unholy and unrighteous thing." These must practice contraception, and should a child unfortunately be born, it must be exposed or in some other way destroyed. Such notions and practices have frequently been advocated since Plato's day, as a few years ago among ourselves, and some of them are adopted by our modern eugenics. On the other hand the hatred of opponents has often ascribed them falsely to various bodies of men; and to the primitive Christians themselves.

These things are not obscurely referred to and condemned in the writings of St. Paul, when he is instruct-

ing his converts in social virtue, and inculcating the Christian duties of purity and truth: for as regards truth also Plato left an evil legacy to mankind.

The other point in Plato's teaching in addition to what is called platonic love, which tends to his discredit, is the training of the rulers of his ideal state in falsehood and deceit. Thus he writes (Jowett's Translation), Republic V, 459—" I mean, I replied, that our rulers will find a considerable dose of falsehood and deceit necessary for the good of their subjects: we were saying that they might be used with advantage as medicines." Again, Laws Bk. II (Jowett's Translation, Vol. IV, p. 184): " the Legislator will try to purge away the darkness and exhibit the truth; he will persuade the citizens by some way or other . . . . The law-giver, who is worth anything, if he ever ventures to tell a lie to the young for their good, could not invent a more useful lie than this, or one which will have a better effect in making them do what is right, not on compulsion, but voluntarily." " Truth, Stranger, is a noble thing, and a lasting; but a thing of which men are hard to be persuaded." . . . . " He has only to reflect and find out what belief will be of the greatest public advantage, and then use all his efforts to make the whole community utter one and the same word in their songs and tales and discourses all their life long." Such devices are not unknown in English politics; nor, it is sad to say, in some forms of theology or systems of religion.

These notions passed over into the teaching of certain fathers of the Christian Church, especially in Alexandria as the doctrine of " Economy." Newman advocated it in the Church of England and, in his " History of the Arians in the fourth century " (I, §

iii, 4), he thus defines and defends it. The economical method is "accommodation to the feelings and prejudices of the hearer in leading him on to the reception of a new and unacceptable doctrine. It professes to be founded in the actual necessity of the case; because those who are strangers to the tone of thought and principles of the speaker, cannot at once be initiated into his system; and because they must begin with imperfect views." It is true Newman warns his readers against the "abuse of the Economy in the hands of unscrupulous reasoners." But he goes on to say: "The Alexandrian Father (Clement) who has already been quoted, accurately describes the rules, which should guide the Christian in speaking and acting economically . . . . Whatever is in his mind is also on his tongue; towards those who are fit recipients, both in speaking and living he harmonises his profession with his thoughts. He both thinks and speaks the truth; except when careful treatment is necessary, and then as a physician for the good of his patients, he will lie or rather utter a lie, as the Sophists say." Newman then in a note refers to words of Plato (Laws II, 8), "He never lies, even when he utters a lie."

This is going farther than teaching by analogy or by the use of parables and similes; it is on a par with probabilism and escobarderie. It goes far to reduce the Christian teacher to the level of Bergaeus, and ruins his credit in the estimation of all honest folk. The blunt Englishman calls a spade a spade; and has no liking, as well as no aptitude, for this subtle sophistry and machiavellian finesse. This doctrine of the Economy is first cousin to the practice of mental reservation, and the theory of intention: it is akin to the jesuitical maxim to do evil that good, or rather what

you consider good, may come. An Englishman's word is his bond; but now sometimes not even his bond is sure. His reputation for truth and honesty is being smirched by the prevalence of these doctrines in some form or other, among the rulers and teachers of the people in morality and religion. The fruit is fair to look upon, but a worm is at the core.

Antiphanes Bergaeus was a comic poet " which was so noted a lyar," writes Stillingfleet (*Origines Sacrae,* p. 63), " that from him as Stephanus tells us bergaezein was used as a proverb for to speak never a word of truth."

The two passages left out by Newman in those editions of his Arians after he joined the Roman Church —make no difference to his argument, but the omission changes the relative position of the Church of England and the Roman Schism, to the detriment of the former and the exaltation of the latter.

XLVIII

Now come words which reveal the baser passions of mankind, and chronicle their shame. Don Juan is an imaginary character, the embodiment of profligacy, a libertine. The story, originating in Spain, has " a certain historic basis, in so far as it is localised at Seville in the time of Peter the Cruel, or Charles V "; in the person of a Don Juan, " who belonged to the illustrious Tenorio family and lived a life of unbridled licentiousness." " In a few versions of the story, some features are introduced belonging to another personage of the same name, Don Juan of Marana, who having

sold himself to the devil, passed the greater part of his life in debauchery and crime."

An Adonis is a beau, an exquisite, as we might say, a masher or a nut; than whom none more fair, the beloved of Persephone and Aphrodite, whose untimely death each spring Syrian maidens mourned. And Cupidon, from Cupid, is a rake, used in much the same sense as Adonis, with the added suggestion in both of effeminacy. Ganymedes are attendants, from Ganymede or Ganymedes the beautiful Cupbearer of the gods, raised by Jupiter in a fit of temper to the place of Hebe, who had not been quick enough in supplying his wants. So the name is used for a cup-bearer or pot-boy; for instance by Stanley (*Dark Continent*, 1870): "The foaming jar is ready, and the dusky Ganymede attentive." Ganymede is also the embodiment of one of the vilest practices of the pagan world, ancient or modern. A corrupt form of the name is catamitus. And it was sanctioned by the example of their gods. Thus Hadrian raised his favourite Antinous to the stars, and erected altars and temples to the memory of his beloved. Froude relates that Julius III on his election as Pope in 1550 gave the red hat he vacated to a favourite and beautiful page, who had the care of his Holiness's monkey. "The new Jupiter," the irreverent world exclaimed, "had taken up into heaven a second Ganymede."

It is not one of the least elements in the greatness of Alexander that although of a passionate nature and possessed of almost unbounded power, he scorned the prevalent vices of his contemporaries. As Plutarch says of him: "Of the female captives, Alexander took no more notice of them than to say, by way of jest, 'What eyesores these Persian women are!' He found a

counter-charm in the beauty of self-government and sobriety; and in the strength of that, passed them by as so many statues."

Philoxenus, who commanded the forces upon the coast, acquainted him by letter that there was one, Theodorus, a Tarentine with him, who had two beautiful boys to sell, and desired to know whether he chose to buy them. Alexander was so much incensed at this application that he asked his friends several times: "What base inclinations Philoxenus had ever seen in him, that he durst make him so infamous a proposal?" In his answer to the letter, which was extremely severe upon Philoxenus, he ordered him to dismiss Theodorus, and his vile merchandise together. He likewise reprimanded young Agnon for offering to purchase Crobylus for him, whose beauty was famous in Corinth.

In the sixteenth and seventeenth centuries the word bardash occurs in English, perhaps from the Spanish bardajo, which the Oxford Dictionary connects doubtfully with Arabic bardaj, a slave, then a catamite. The dictionary gives a quotation under the date 1600—"Publickly maintaining bardasaes and concubines." Thomas' Italian Dictionary, 1548, has "zanzeri, bardasses," and Butler (*Hudibras* III, 1, 275), connects "Platonic lashing" with "bardashing." Richardson's Persian, Arabic and English Dictionary gives "bard" the meanings, a captive, prisoner of war, slave, servant. Is this connected with badr by transposition of the second and third radicals, meaning plenitude, the full moon; also a youth arrived at maturity. The Persians are notorious for effeminacy, and Al-biruni in his *Chronicle of Ancient Nations* (translated by Sachau, p. 196), notices the establishment of a religious sect, among whom the practice was enjoined on pain of death.

Narcissus is equivalent to fop—as Richardson writes in *Pamela,* Letter CXVII : " He is so exactly cut out for a town fop, coxcomb, or pretty fellow . . . . yet, he would certainly make a fond husband : for, at present, he has no very bad qualities. But he is such a Narcissus ! " " The only recommendatory quality in Mr. H. is, that he dresses exceedingly smart, and is no contemptible figure of a man." Narcissus was famed for his beauty, but he was wholly insensible to love. He became a flower ; as Daphne a laurel to escape the unwelcome attentions of Apollo. Thomas Hardy (1887) speaks in his *Woodlanders* of " the Daphnean instinct as exceptionally strong in her as a girl," meaning thereby virgin timidity and shyness. Nymphs are still chased over the fields by fauns and satyrs, and do not always find deliverance. Daphne was also the name of the park or pleasure ground of Antioch : from the way in which the visitors to its laurel groves and temple of Apollo indulged themselves, " Daphnici mores " became a proverbial expression for immoderate pleasures and unbridled indulgence.

Seladon, Céladon, to denote a sentimental lover, a philanderer, an old beau is derived from a character of that name in the rustic romance of *Astrée* by D'Urfé (1610), in the days of Louis XIV, when royal personages, and lords and ladies of high degree, dressed as shepherds and shepherdesses, sported in the fields. Hence the derivatives : céladonique lackadaisical, philandering, maudlin ; céladonism, maudlin sentimentality. Seladon was always dressed in bright green, so his name denotes that colour : seladon—green, French céladon.

The old Romans called a certain shade of green, appianum, from the name of Appius Claudius, who was

also commemorated by the name given to apples of great excellence, appiana; as Mallius was by the name given to pears, malliana.

The name of the fifth planet Venus, known to the ancient world, is not used to denote a mental state or disposition: that is delegated to her mythological attendant, while she points to the result which follows the unlawful indulgence of the erotic temperament—namely, venereal disease; the French pox of the eighteenth century. This is stated to be greatly on the increase, a fact of evil omen. To save the face of certain people, many camouflaged statements have been made of late as to the means of its dissemination. "Two epidemics," says Viscount Bryce, in the *Missionary Review of the World* for September, 1920, "are visible all over England, one of crime and robbery with violence, the other the prevalence of sensual vice such as has not been observed for many years." There is no reason to be surprised: what we sow we reap: men have been taught to kill and steal; they have been encouraged in vice, and the transgression of law, human and divine. What would you expect but that they should put in practice that which they were taught?

From Aphrodite, the Greek name of this goddess of love, we get the word aphrodisiac, denoting a drug or other means to excite desire, lust or venery, an appeal to the lower passions. Her attendant (Eros, whence erotic; or Cupid, from which we get cupidity) is lust or desire. There is also eroticism, a morbid sentiment fostered by some religious practices. Poets and artists have etherealised the idea and glossed over the grossness of this heathen conception.

These words show what the heathen notion of love was: they make it plain why Christian writers had to

reject words in common use, and had to invent a new one to designate Christian love, the reflection of God's love for the human race, namely agapê translated into Latin as caritas and adopted by us in the form charity.

The meanings now borne by these words may help us to understand something of the real nature of this heathen deity, and the practice of heathen worship where prostitution was a religious rite.

The denunciations of the prophets, the exhortations of the apostles, were no beating of the air. They were a description and denunciation of actual practices. People only show their ignorance or their lack of moral sensibility, which may be a disease, when they decry Christian Missions, and say that heathen nations should be left in the observance of a religion good enough for them.

There is a deeper depth still. Onanie, the German name for self-abuse, recalls the sin of Onan. Sodom, that name of infamy, gives sodomite and sodomy, a vice common in the East, as in the ancient pagan world; and not unknown in Christian countries. "Men with men working that which is unseemly and receiving in themselves that recompense of their error which was meet." Where men are herded together under unnatural conditions, apart from family life, they must suffer loss. These Sodomites were known to the Canaanites and Hebrews as "consecrated ones." It was the Hebrew prophets and the Christian teachers, who combined the idea of morality with consecration, and associated purity with holiness.

"Whenever we see a falling back toward the thought and practice of the pre-Christian (and non-Christian) world, it is a danger signal which warns us of the need of guarding the higher conceptions of sexual

relationships which Christianity gave," and of preserving that standard of personal purity which Christ introduced into the world.

In face of these, as in face of other evils, maudlin sentiment is worthless. Cynical indifference is fatal; jeremiads are useless, unless those lamentations spring from a deep contrition and flow on to effort. Stoical fortitude ends in suicidal despair. Evils can be met and conquered by Christian courage and endurance alone.

XLIX

MAUDLIN, contracted from Middle English Maudeleyne, is derived through French and Latin from Magdalene. Mary of Magdala was generally painted with swollen eyes and dishevelled hair, and ridicule likened the tears of the repentant sinner to the disordered features and drivelling mouth of a half-drunken woman, who—

> "Largely what she wants in words, supplies
> With maudlin eloquence of trickling eyes."

Hence also we have the verb, to maudlinize, to cause to be in a maudlin state of intoxication; and maudlinism, see Dickens, "Pickwick Papers"—"Mr. Benjamin Allen had perhaps a greater predisposition to maudlinism than he had ever known before."

St. Etheldreda is as unfortunate as St. Mary Magdalene in the use that has been made of her name. She was daughter of Anna, King of the West Angles (630) and wife of Egfrid, King of Northumbria. She became Abbess of Ely, and foundress of its cathedral. She was popularly known after her death as St. Awdry. A fair was held in her honour, at which a particular kind

of bead was sold called St. Awdry or Tawdry beads. Gradually these grew to be of the shabbiest and cheapest description: they thus became a bye-word for anything shabby or flimsy. Hence our familiar word "tawdry" commemorates and maligns this royal lady.

That term of reproach Erastian, and Erastianism, the bugbear of Puritans take their origin from a physician of Heidelberg, called Lieber, born in 1524; who after the fashion of his time was known by the Greek equivalent of his name, Erastus amiable. Who under the native form of his name Schwarzerd would recognise the learned and gentle divine Melanchthon? Or who would identify Erasmus under his native Dutch name Gerhard, or even Desiderius, his Latin translation of it? Belonging to the same age is the use of Aaronical and Mosaical as appellations of Old Testament doctrine and practice, in Strype's *Cranmer* (I, p. 308).

Bucer writes to Alasco in 1550, using Amalek as the personification of opposition to Reformation: "I see in many marvellous diligence in abolishing Amalek concerning stocks and stones, vestures and things without us; when in their acts and lives they maintain the whole Amalek still."

Lazar house and Lazaretto, a hospital or spital for lepers perpetuates the name of Lazarus, who was "laid at the rich man's gate full of sores." "A lazar lying at his gate." (Trench, *Parables,* p. 457.)

So Bethlehem is a hospital specifically for idiots, shortened into Bedlam, but sometimes appearing in the full form: "Meeter for Bethlehem than for a company of grave and learned men." (Froude, History, VI, p. 382.) Then the name is transferred to the inmates. Thus Bunyan writes in *The Pilgrim's Progress*: "The people therefore of the fair made a great gazing upon

them; some said they were fools; some they were bedlams; and some they were outlandish men."

Billingsgate, the fish market of London for the last 500 years, is a synonym for abusive language. It is said to be called after Belin, King of the Britons, who built the first water-gate here, 400 B.C. "He (Thomas Marner) published daily in his black calendar (1529) lampoons, satires and caricatures of the Protestants. A master of what is now known as 'Billingsgate' he spared no abusive epithet in blackening the men and maligning their cause." (Wylie, *Hist. of Protestantism*, Bk. X, Chap. 6.)

This campaign of calumny and depreciation is waged vigorously still. Witness the recent discussions on the character of Archbishop Cranmer; and in regard to men of our own day the attacks made on the late Bishop Stratton of Newcastle, and the remarks passed on Bishop Knox, late of Manchester.

From political speeches made there about 1904, Limehouse may take its place besides Billingsgate, from which it is not far distant, as a synonym for vituperation.

In these three stanzas of vituperation Kennedy uses many proper names as terms of abuse—the names of persons with whom in the popular judgment it was a disgrace to be compared. The "Flyting of Dunbar and Kennedy" was printed in 1508.

"Conspirator, cursit cockatrice, hell's ka
Turk, trumpour, traitor, tyrant intemperat;
Thou ireful atter-cap, Pilot apostata,
Judas, Jow, juggler, Lollard laureat;
Saracen, Symonite, proud Pagan pronunceat,
Mahomet, mansworn, rebald abominable,
Devil, damnit dog, in evil unsatiable
With Gog and Magog great glorificat.

Nero thy nevoy, Golias thy grandsire,
Pharaoh thy father, Egipya thy dame,
Dewlbear, thir are the causes that I conspire,
Termigantis temptis and Vespasius thy eme:
Beelzebub, thy full brother, will claim
To be thy heir, and Cayphas thy fector;
Pluto the head of thy kin, and protector,
To lead thee to hell, of licht day and leme.

Herod thy other eme, and Great Ægeus,
Marcian, Mahomet, and Maxentius,
Thy true kinsmen, Antenor and Æneas,
Throp thy near niece, and austere Olibrius,
Puttidew, Baal, and Eyobulus;
Thir friends are the flow'r of thy four branches,
Steering the pots of hell, and never stenches,
Doubt not, Dewlbear, Tu es Diabolus."

The lives of some of this crew are sufficiently familiar to furnish the reason for their inclusion; it is not so at the present day with others. Herod, Caiaphas, and Pilate would suggest a charge of trimming, cruelty, injustice, an accusation of Lollardy would be serious, and would imply all the evil with which they as heretics of the fifteenth and fourteenth centuries were charged. Maxentius represents rapacity and licentiousness, and Antenor treason. It is impossible to say what evil act or quality or disposition others such as Olibrius or Eyobulus represent.

The damaging nature of such a charge or insinuation of Lollardy or heresy may be illustrated from the effect produced by Dr. Eck's stratagem in his disputation with Luther at Leipzig in 1519; when the latter admitted that Wiclif and Huss had spoken truth, and thus admitted his agreement with the opinions of those heretics. Not only did the duke become unfriendly, but the whole assembly was perturbed. The adversaries

triumphed. Luther's friends were greatly embarrassed: several persons, who till then had heard him with pleasure, began to doubt his orthodoxy.

One of the consequences bordered on the ridiculous. "One sabbath the Wittemberg doctor went into the Church of the Dominicans when there was nobody there, but some monks who were saying low masses at little altars. Hardly was it known in the monastery that Luther the heretic was in church, than the monks ran in all haste, seized the ostensory, took it to the tabernacle and shut it up, taking special care that the most holy sacrament should not be profaned by being exposed to the heretical gaze of the Wittemberg Augustinian. Those who were reading mass at the same time hastily gathered up the various articles used in the ceremony, left the altars, ran across the church, and fled into the sacristy, an historian tells us, as if the devil were at their heels." (D'Aubigné, *Hist. of the Reformation,* Vol. I, p. 441.)

Hector too has suffered in reputation from the use of his name to designate a bully: "those usurping hectors, who pretend to honour without religion, think the charge of a lie, a blot not to be washed out, but by blood," or as mine host says to Falstaff: "Thou'rt an emperor, Cæsar Keisar and Pheezar . . . . said I well, bully Hector?" "The Tactless man," 1922, "had rejected all appliances for avoiding old-fashioned hardships, such as draughts, or bad light, or having to get out of a chair to fetch things. The house telephone might buzz and hector in the other rooms; he would not tell it, if he wanted a cigar, or a drink, or a letter posted." So hectoring is overbearing, blustering, turbulent; and to hector is to threaten, or as Johnson puts it, "to treat with insolent and authoritative terms."

Perhaps this popular estimation of Hector is due to the fact that we have the account of his character only from his enemies. We have learnt what a difference this point of view makes. What is a pardonable excess of zeal in a friend is, in an enemy, cold and calculated cruelty. We would rather regard him, a hero of boyish days, as the tender husband and father, not as the boastful warrior: when he parts from his wife and child under the shadow of an impending fate, to be slain in the defence of his country and his home.

The Isabel colour is a light buff or dun—Isabel yellow is a brownish yellow with a shade of brownish red. "The desert lark is of a light Isabella colour above and white below"; "The smaller denizens of the desert must be quite uniformly isabelline or sand-coloured"; so the Isabelline bear of the Himalayas takes its name from the colour of its fur, a greyish yellow. In French "Isabelle" used of a bird is dove coloured; of a horse, cream-coloured. In German Isabellafarbe is a brownish yellowish white colour—hence isabel denotes a light chestnut horse with a white or brownish white mane and tail; while a falbe is a chestnut horse with a black mane and tail.

How did this particular colour receive the name of Isabel? The commonly accepted tradition is as follows: Isabella Clara Eugenia, born 1566, was the daughter of Philip II. In 1597 she was married to the Cardinal Archduke Albert, and was placed with him at the head of the government of the Netherlands. She assisted in person at the siege of Ostend, which began in 1601. She made a vow not to change her linen till the reduction of the place. This was not till 1604, the siege lasting 3 years 3 months and 3 days. It is not surprising that her linen should have acquired a tawny hue,

which in compliment to her obtained the name of Isabelle. She managed the affairs of the Netherlands with consummate ability, baffling the intrigues even of Richelieu, till her death in 1633 (see von Raumer, I. xx, note). This is a pretty tale; but the Oxford Dictionary produces a quotation in which this name is used in July, 1600, before the siege of Ostend. Inventory of Queen Elizabeth's garderobe—"Item one rounde gowne of Isabella colour satten, set with silver spangles." Should we regret the loss of a picturesque tale or rejoice that the sufferings of the lady are a myth? Albeit she may still have made and performed her vow, and her conduct have perpetuated, if it did not originate the name. Or this like many other words, as Johnson affirms, may be the child of mere caprice.

Let us suppose that this is a problem in biblical literature. We should then argue in this fashion. The word Isabella has crept in from the margin, where it was placed by some scribe at a later date to denote the particular shade of brown, which was undoubtedly the original reading in the text. The word Isabella in the text as we now have it points to the work of a late redactor, who edited the list after the story had obtained currency. Or on the other hand my *a priori* subjectivity inclines to the notion that the tale is true and founded on fact; there must therefore be some corruption in the present text; and the date itself assigned to the list excites suspicion, for it is evident that Elizabeth did not die till 1603; why then should she want to make an inventory as early as 1600?

We regret the growth of the spirit of modernism, which consigns so many pictures to the lumber room and leaves a white-washed wall only for the contemplation of the student of history.

One of the French presidents is said to have attained his position as head of the Republic by means of the stentorian tones with which he shouted down his opponents. Many reach positions of influence by the "gift of the gab," even though they cannot shout like Stentor, the Greek herald in the Trojan War, with the voice of fifty men. Though their speech may be the repetition of cant phrases and party catch-words, *Vox et praeteria nihil;* the flow of language overawes the multitude, which assumes that there must be something beneath it all, and does not perceive the poverty of thought. What with conferences and committees and interminable debates "old England may go down in babble at last." Stentor has given his name also to a kind of speaking trumpet, a stentorophonick horn, a megaphone.

> "I heard a formidable noise,
> Loud as the Stentorophonic voice,
> That roar'd far off."—Hudibras III., p. 252.

This might be a description of Tetzel, who preached the indulgences in Germany in 1516, and was called Stentor pontificus.

L

An argosy was originally a ship of Ragusa or Ragosa, a port on the Adriatic: a Ragosine, with transposition of the first two letters. This city was founded in the seventh century A.D.; it had an independent existence of over 1,000 years. From 1414 it paid a yearly tribute to the Ottoman Porte; Ragusan traders in consequence "enjoyed the peculiar good fortune of being safe from the ravages of the Barbary corsairs." Then the word

was applied to any ship of burden or merchantman whether hailing from Ragusa or not—

> "Where your rich argosies with portly sail
>
> * * * * *
>
> Do overpeer the petty traffickers,
> That curtsey to them, do them reverence,
> As they fly by them with their woven wings."

From these same coasts at an earlier date came the Liburna or Liburnica, a light swift galley, a cutter named after the Liburni an Illyrian tribe noted for piracy; like the Sallee rovers of mediæval and modern times, which issuing from the port of Sallee on the Moroccan Atlantic coast were the terror of the Mediterranean. The term Liburna became thoroughly naturalised in the Latin language from the date of the battle of Actium where these vessels formed the fleet of Augustus. In a vessel of this kind the elder Pliny viewed the eruption of Vesuvius on August 24th, A.D. 79, when he met his death. The samaina was a ship built in the island of Samos, hence the name, designed to combine swiftness with carrying capacity. Its prow was furnished with a beak like a swine's snout. The navy of Tarshish denotes probably ships built for the Tarshish trade; like our East Indiamen, vessels designed for trade with India and China, or the almost forgotten tea-clippers before the age of steam. There were also Guinea-ships, engaged in the slave trade.

Ceremony refers us back to Caere an Etruscan town in the dim past, with which Rome seems to have stood in a very ancient religious connection. Many religious ceremonies in Rome were of Etruscan origin. The inhabitants of Caere were made citizens of Rome, but without the franchise, so that to be enrolled in the Caerite list meant to be degraded and disfranchised

(Hor. Ep. I, 6, 62)—a very step-motherly proceeding on the part of the Romans. The Latin caerimonia had the meanings of sacredness, holy awe, dread, reverence, as well as that of a religious action, or sacred rite. In our use of the word, it has lost this abstract meaning—and is not confined even to a sacred rite or religious ceremony as it was by the Romans, who used the word "ritus" for ceremonies not sacred. Thus the word carries our mind back some three thousand years, the second part of the word (monia) in all probability means "thought" as in other compound words of this form, acrimonia, patrimonium, matrimonium, and the list given in Roby, *Latin Grammar,* I, § 935.

Fell, in his book, *Etruria and Rome* (1924), tells us on p. 51—"It was inevitable that in religion, Etruria, 'genetrix et mater superstitionis,' should leave some imprint on Rome." From this source the Romans derived the science of haruspicina, both the name and the thing, that is divination by the inspection of the entrails of sacrificial victims. Connected with this was the doctrine of the celestial templum, "by which the sky was divided into sixteen parts, each the domain of a particular deity." The idea of the "templum" "involved various ritual rules with regard to the foundation of cities and division of land," hence the pomaerium and the sacred area. From Etruria came also public games and shows (originally as religious observances) such as races of horses and chariots, boxing and wrestling, stage-plays and gladiators. These last first appear in Rome at a funeral in 264 B.C. and with the practice came the Etruscan word lanista in Latin carnifex or executioner.

Caere was an important centre of Graeco-Etruscan influence. A far-reaching result of this influence was

the gradual anthropomorphising of the original Roman deities, which " ultimately led to the quite non-Roman idea of the deified man."

There is another Etruscan word, a fragment of Tuscan marble, in the mosaic of English speech. The earliest stage-plays in Rome (Fell, *Etruria & Rome*, p. 77) were produced by Etruscan actors, histriones; for a player, ludio, says Livy (VII, 2, 4) is called ister in the Etruscan tongue. So our histrionic art makes us kin to that almost forgotten people, on whom scarcely one in ten thousand of our playgoers ever bestows a thought.

Scallion the name of a species of onion, a shallot, is a corruption of Ascalonia, the crusaders' name for the ancient Ashkelon, the modern Askulan. The place has always been famous for its gardens and its onions were specially noted. The town in ancient days was the seat of the worship of a female Dagon, or fish-goddess, the Syrian Venus. The onion was a sacred plant, worshipped by the Egyptians as Juvenal says (Sat. XV, 9). Why should not this name also be derived from Ascalonia instead of being connected with Latin unio (Columella, 12, 10, 1), oneness, as some, *e.g.*, Chambers would have it. This surely is too philosophical a notion to have been adopted as the name of the vegetable by the convent-garden porters of ancient Rome. The Latin name for onion is caepa, cepa or cepe, which Andrews suggests is likewise a place name; and I would propose the port Haifa as the place from which the Romans imported cargoes of this vegetable: the ancient name of this place was Cepha or Caiffa, the Canaanite Achsaph (see Tristram, *Bible Places*, pp. 31 and 214).

Stonewall was the nickname of Thomas Jonathan Jackson (1824-63) a confederate general in the American

Civil War. At the first field of Bull Run in 1861, his troops won for themselves and their brigadier, by their rigid steadfastness at the critical moment, the historic name of stonewall. Then the word passed into use as a grammatical term for one who pursues Fabian tactics and blocks his opponents; I stone-walled him, I stopped him, I did not let him get through. In cricket slang also it is a term for persistently blocking balls. From this unyielding attitude the word passed into Australian political slang as a name for Parliamentary obstruction and obstructives. The Oxford Dictionary gives 1876 as the first date for this use of the word from the Victorian Hansard: "Mr. Peter Smith wished to ask whether the sick members constituted the stone wall .... which was to oppose all progress." In the *Nation* of December 16th, 1922, is the following sentence: "Whether Ismet's stone-walling or minorities was due to Russian influence, or to direct pressure from Angora, or to the ineradicable hostility of the Turkish Moslem to Hellenism, is matter for speculation."

Messrs. Hansard, by their compilation through a long period of the Official Parliamentary Reports, have added a word to our language. "To hansardize" is to confront a member with the report of a former speech; which may be disconcerting.

Reuter is almost equivalent to news-agency; very few think of the word as a personal name. But this agency with all its ramifications was begun by Baron Julius de Reuter as a pigeon-post between Aix-la-Chapelle and Brussels more than eighty years ago. "Later on offices were opened at the Royal Exchange, London, and an agreement was entered into with 'the Times' for a daily news service." "Reuter" got the news of the relief of Mafeking two days before the

official telegram reached the War Office: "Reuter" heard of the assassination of President Lincoln a week before any one else. Like Rothschild receiving news by special courier of the result of the battle of Waterloo a week before it was generally known. This was the foundation of his fortune; for he at once bought up consols, which he sold afterwards at enormous profit.

May Bogey be a corruption of Boney that is Buonaparte, the Corsican ogre, the terror of our grandparents? The Oxford Dictionary states that "the word is found in literature only recently: old people vouch for its use in the nursery as early as 1825, but only as a proper name." Just the time when the memories of Napoleon and of the horrors of those long wars would be vivid. The form of the word would be influenced by association with such words as bogle and bugbear. The Dictionary suggests that it may be a variant of the latter: "but in the absence of evidence, positive statements concerning its relation to these words cannot be made." Its connection with Slavonic "bog" meaning god "is a mere fancy," is the verdict of this Dictionary.

Marry and marrow-bones are connected by Brand (*Popular Antiquities* I, 48, note), with the worship of the Virgin, and are taken as variations of the name Mary. The former a term of asseveration in common use in Popish times—as if "by Mary." So also marrow-bones for the knees; for instance, "I'll bring him down upon his marrow-bones"; that is, "I'll make him bend his knees as he does to Mary." Some of these old oaths are wonderfully persistent: we were surprised to hear in this year of grace 1926 the asseveration God's sang, God's blood: it may still he heard among the north-country pitmen in the form Gorsink.

LI

NERO'S name is a synonym for licentious cruelty. "So numerous and horrible are the atrocities recorded of Amurath IV, born about 1611, that he stands pre-eminent among Turkish Neroes." An adjective, Neronic, is in use; as in this quotation from the *Nation and Athenaeum* of 8th April, 1922. "It is better to joke with such a thing than to cant about it, as the illustrious author of the jest is inclined to do. But Sir Alfred, like all jokers of the Neronic type, should be careful." Nero's jokes, though practical, entailed appalling consequences on the victims; for instance on the Christians, and in the stories of Suetonius.

Herod does not deserve sympathy. To out-herod Herod, as a term to denote extreme cruelty, expresses but the nature of the man. "The Herodian family (says Dr. Sieffert) . . . . gave birth to men of fine intellects, strong wills, and unusual talent for ruling . . . . But with these natural endowments of intellect they combined an unscrupulousness in securing the ends of their ambition, and a licentiousness, which have seldom been equalled in history. Herod the Great's throne was bathed in the blood of his relations . . . . In the now violent, now loathsome deaths of some of the members of the Herodian family, one may be permitted to see the nemesis of defied law." Richardson (*Pamela*, p. 249) uses the name as equivalent to harshness and cruelty: "You will only resolve not to marry one person; for I would not be such a Herod, as to restrain you from any change of condition with any other."

Pilate, too, may have a niche in this company. Bernard writes of the pope and bishops of his time. "Episcopi sunt non doctores sed seductores, non pastores sed impostores; non prelati sed pilati." After quoting this, Jewel in his Apology goes on to remark:

"But these things said Bernard of the Pope, who called himself the head, and of the bishops who then sat at the helm. He was no Lutheran, he was no heretic, he had not separated himself from the church; nevertheless he doubted not to call these bishops that then were, seducers, impostors, Pilates. And now when the people were only seduced, and the eyes of Christian men deluded, and Pilate sat in the judgment seat and gave over Christ and the members of Christ to the sword and to the stake; where then was the Church of Christ?"

These expressions of St. Bernard are in the nature of a pun or play on words like the distich:—

"Si Lyra non lyrasset
Lutherus non saltasset."

Nicholas à Lyra, in Normandy (died 1340), was a famous commentator whose fame rests chiefly on his "Postillae" on the Old and New Testaments. He was well acquainted with Hebrew and Greek—to him Luther was much indebted in his study of the Scriptures, whence he drew the inspiration and strength necessary for his work as a reformer.

There was a famous preacher in the cities of Northern Italy in the latter part of the fifteenth century, whose name became the synonym for good and effective preaching. This was a Dominican monk named Barletta, from his birthplace in the Neapolitan; and it was said: "Nescit predicare qui nescit barlettare." A man cannot preach unless he knows how to barletta.

His power was largely due to the blending of humour and pathos in his sermons. As Latin was the general literary language, the word would circulate in all the lands of Western civilisation.

The name of Philip II, King of Macedon 357-336 B.C., is preserved in the word philippic, denoting an impassioned oration, denunciatory speech. The name was given to the three orations of Demosthenes, the first Philippic delivered in 352 B.C., in which he tried to stir up the Athenians to resist the encroachments of the Macedonian upon the liberties of Greece. His efforts were in vain. These liberties were finally crushed in 338 by the disastrous battle of Chaeronea. Handicapped by a weakly constitution and a stammering tongue, determination and perseverance overcame these obstacles, and Demosthenes became one of the most renowned orators of his own or any other age. "The time will come when you shall hear me," exclaimed Disraeli in the House of Commons, as that assembly laughed him down in his maiden speech. His determination too was crowned with success.

In imitation of the patriotic efforts of Demosthenes, the name philippic was given to the fourteen orations of Cicero against Mark Antony. These cost the orator his life; for his name was entered on the list of the proscribed. Cicero thundered also against Catiline, who has given words to our language; Catilinism (1611) in the sense of conspiracy; Catilinary dispositions (1594); Catilinarian riots (1875). In the Anti-Jacobin (1798) Fox was called the Catiline of modern times.

Ulrich von Hutten (1488-1523) was called the German Demosthenes on account of his philippics against the popedom. He was the exponent of one of those streams of thought, which swelled the torrent of Reformation.

Sent to the monastery at Fulda at the age of eleven, he ran away when he was sixteen. He then gave himself to the study of languages and poetry, and led a wandering life as a soldier. He was a champion of humanism; he sought to free Germany from ecclesiastical tyranny, and to restore political and intellectual freedom. His fame rests chiefly on his being the author of the greater part of that bitter satire, "Epistles of obscure men."

Political currents of the day bore to the Greek language the verb philippizein, to be of the party of Philip, as also medizein, to favour the Medes, to medicize: as we might say at the present time to Teutonize, to Gallicize; or even to Germanize, to Frenchify, instead of saying to be pro-German, pro-French; or we say to Anglicize, to be in favour of English fashions. Plautus in the prologue to his comedy Menaechmi forms three verbs, graecisare, to be "in the Greek manner," not however Attic, but Sicilian, "verum non Atticissat, at Sicilissitat." "When it is said that the emperor Basilius Romanised, Christianised and Grecised his Slavic subjects, in the ninth century, we are not to suppose that he interdicted the Slavic tongue, and thus forced those, whose vernacular it was, to use the Greek." (Sophocles' *Greek Lexicon,* Introd., p. 33.) "The original arrangement of the scenes had been unnecessarily frenchified by Congreve himself." In Lord Holland's Journal, under date 18th March, 1802, we read: "He (Wordsworth) belongs to the new school of ranting, canting, Germanizing vapourists. One has to meet very odd people sometimes." "Ptolemy would not make it (the Museum or University at Alexandria) an independent corporation, appointing its own fellows, but always a 'Royal' Museum with its literary posts granted by the crown. This is still the weak point of

most European universities, and was even re-introduced into England after the late Prince Albert brought his bureaucratic Teutonism into play in England." (Mahaffy, *Greek Life and Thought,* p. 196.)

LII

TROUBLES in Ireland have imbedded the name of Captain Boycott not only in the English Language but in the languages of Europe more firmly than the stones in a macadam road.

He was land agent for Lord Erne, and first acquired notoriety in 1880. Owing to the action of the Land League under the leadership of Charles Stewart Parnell, there was a general agitation for the reduction of rents. On the 1st August, 1879, a notice was posted on Boycott's gate threatening his life if he dared to collect the rents of the tenants without making a further reduction on the abatement of ten per cent. already granted by Lord Erne. Notwithstanding this, all the tenants but three paid the sum demanded. Next year a reduction of twenty-five per cent. was demanded, and on 14th September, in a speech at Ennis, Parnell made certain suggestions as to the treatment of landlords and their representatives who refused to grant these reductions. The result was seen in the treatment of Boycott. Labourers refused to work for him: the walls of his fields were pulled down and his cattle driven about: he was hooted and spat upon as he passed on the public roads: he could not obtain provisions in the neighbourhood: the common necessaries of life had to be brought from a distance by steamer, he had great difficulty in

receiving letters and telegrams. Appeals to the government for assistance were at first unheeded. At length, in the beginning of November, 1880, fifty Orangemen volunteered to reap his harvest: these men later were known as "emergency men": they were escorted by nine hundred soldiers with two field guns. When the month's work was over and the harvest gathered in, Boycott went to Dublin; not being able to obtain accommodation in an hotel, he went straight on to London, and then to the States. During the autumn of 1881 he returned to his house in Ireland. He was mobbed at an auction sale at West Port, and his effigy was hanged and burnt; he received letters signed "Rory of the Hills," threatening him with the fate of Lord Leitrim, who had recently been murdered. Things improved gradually: and Boycott soon lived down his unpopularity. He died in 1897 at the age of sixty-five.

The word "boycott" as a grammatical term came into use at the end of 1880. In the *Daily News* of 13th December that year it is printed in capitals. These the word soon lost and became a common noun or verb. Joseph G. Biggar and others habitually used it to signify all intimidatory measures which stopped short of physical violence. Biggar advocated the extreme doctrine that any boycotting short of physical force is justifiable; the mode of peaceful pickets. The general usage of the word now in England and America is in the sense of deliberate and hostile isolation, like "sending to Coventry." The following sentence from the *Nation* of the 28th August, 1920, appears to denote a further development—"The judicious use of the boycott would probably be successful." Here it is contrasted with active violence and assassination considered as acts of war.

What is birrelling? Has it a reference to the writing or the politics of Mr. Augustine Birrell? Does it commemorate his literary style, or his administration as Chief Secretary in Ireland?

LIII

About the year 1886 there came into use these words, pasteurizer (a machine for sterilizing milk), to pasteurize, pasteurism, pasteurization: memorials of the hard work and wonderful discoveries of Louis Pasteur (1822-1895). This celebrated French chemist and benefactor of humanity showed little evidence at school or college of his future eminence, but in these early days the dominant note of Pasteur's life was sounded, which he expressed also on his death-bed, when he said to his pupils, with his latest breath, "Man must work."

He discovered the true cause of fermentation and proved beyond a doubt that life is necessary to produce life, that is to say, that the theory of spontaneous generation or abiogenesis is a chimæra.

His researches were carried on, notwithstanding grave opposition from eminent members of the Academy. "His patience," writes Sir Henry Roscoe, "was rewarded by results which have not merely rendered his name immortal, but have benefited humanity in a way and to a degree which no one could have ventured to hope." In 1865 the French silk trade was ruined by a disease which broke out among the silk-worms in the South of France. Pasteur was asked to investigate the cause. In this he was successful, as well as in discovering also a means of combating the disease. He

next turned his attention to chicken cholera, anthrax, and finally to that dread disease called hydrophobia in man, and rabies in animals.

"The starting-point of all his investigations in preventive medicine was the original observation of Jenner, that of vaccination, or the replacement of a slight disease for a serious one, by which the subject is rendered immune." Pasteur generalised this method, which has already worked wonders. People bitten by rabid animals came to him from all parts of the world.

At the inauguration of the "Institute Pasteur" in 1885, he said at the close of his oration: "Two opposing laws seem to be now in contest, the one a law of blood and death . . . . the other a law of peace, work, and health. The one places a single life before all victories, the other sacrifices hundreds of thousands of lives to the ambition of a single individual. Which of these two laws will prevail? God only knows."

"Rich in years and in honours, but simple-minded and affectionate as a child, this great benefactor to his species passed quietly away near St. Cloud on September 28th, 1895."

Huxley calculated that by his researches, Pasteur saved his country, in mere money value, more than the war indemnity she had to pay to Germany in 1871. It is men of this sort and not the destroyers of their kind who should be made legislators and emperors and kings.

The Hospital jacket named a nightingale recalls the memory of Florence Nightingale, who did so much to improve sanitation and introduced the system of scientific nursing. She was born of English parentage at Florence, from which circumstance she derived her name. She was of a retiring disposition, and when presented at Court she occupied her time during the

London season in visiting hospitals and schools. To perfect herself in nursing she went to the Protestant Deaconess's Home at Kaiserwerth to study their methods, and then to Paris to visit the hospitals managed by the sisters of the Order of St. Vincent de Paul.

The news of the sufferings of the wounded in the Crimean War, and the condition of the hospitals led her to volunteer for service, and she started at the head of a small band of nurses in 1854 for Scutari, where she arrived in time to receive the wounded from Balaclava and Inkerman. As some protection from the cold she improvised the easily made garment called by her name.

A Sanitary Commission, on the initiative of Lord Shaftesbury, was sent out in 1855: "That Commission," Miss Nightingale wrote, "saved the British Army."

The condition of things was then little advanced from the day when the Jew went to have his teeth pulled out in a Norman dungeon, where no anæsthetics or antiseptics were supplied. By her exertion the mortality was reduced from 40 per cent. to 2 per cent. She was appointed inspectress of all the hospitals on the Bosphorus, and soon had 10,000 men under her care. She contracted fever, but refused to leave until the hospitals were closed, and she returned to England in July, 1856. A warship was sent to bring her home, and London was prepared to give her a great reception, but she returned in a French steamer and reached her home in Derbyshire before it was known that she had landed in England. The £50,000 presented to her she used to found training homes for nurses at St. Thomas' and King's College Hospitals in London.

She died in 1910, and a statue was erected to her in London in 1920, on the centenary of her birth.

It is an advantage to look at historical events through the eyes of a contemporary. Canon Scott in *Things that were* (p. 127), published in 1923, lets us see the play of thought and feeling in these matters.

"The Crimean war was going on and I read Russell's accounts of the horrible sufferings endured by our soldiers owing to the frightful mismanagement of the authorities. This is all a matter of history but I remember well the consternation and indignation which pervaded the country. There was also a great agitation about the nursing of the sick and wounded, for the hospitals were dismally deficient in every respect. Florence Nightingale came to the rescue in a way which is now familiar to all, but the controversy at the time as to whether the nurses should be Roman Catholic sisters or Protestants was bitter. Miss Nightingale took those whom she could get and made them do good work; there was the will in all who volunteered for the work, but she taught them how to exert this will to good effect. People discussed these matters daily and with much warmth."

Some desire a more venerable antiquity for their science, and ascribe to Moses the introduction of preventive medicine. In those days, if he failed to cure, the doctor lost his head: he looked after his panel patients and saw-bones kept his instruments in order, but we revere the memory of Jenner and Lister and Pasteur, and of all who work to lessen suffering and preserve life.

LIV

How much of human interest, of life and thought, of character and disposition is preserved in these words! There is much to sadden. The estimate of human nature recorded in them by the popular judgment is oftentimes so low. Is it quixotic to think that mankind is after all rising on stepping-stones of its dead self to higher things, and will at last by Divine aid attain that standard of life and character from which it fell?

Don Quixote is the hero of that romance of Cervantes, the first part of which was published at Madrid in 1605.

The object of the work was not to ridicule knight-errantry, for that had expired a century before the author was born. It was a satire on the "absurd romances, the morbid appetite for which had become a national weakness, and grew by what it fed on."

"Like all works of the highest genius, it is replete in the midst of its extravagances with the most genuine human interest; its inner object is to show that the finer a nature is, the deeper, truer, purer, less selfish—in the same proportion will it be the butt of a coarse and selfish world."

So quixotic means romantic to absurdity, foolishly chivalrous: there is more of ridicule than of pity, more of contempt than of sympathy, in the word. And we read of quixotry in British politics in a North Country paper, 15th July, 1924, N.D.J.

Dr. Grierson in his pamphlet, *Don Quixote, Some War Time Reflections*, January, 1921, writes: "The influence of Don Quixote in English literature is trace-

able as early as 1611, but in none of the English imitations of the seventeenth century, including the greatest of them, Samuel Butler's 'Hudibras,' is there any sign that the work was regarded as more than an amusing extravagance. The apprehension of a higher significance . . . . began with the great English novelists of the eighteenth century. 'Don Quixote' was for Fielding, not merely a novel, but a great and humorous satire on human life, and the Knight of the Sorrowful Countenance a type of the central figure of his own humorous and satirical picture of English life.

"For what after all, we may ask, is the hero of Cervantes' romance? Is he not a type of the Christian whose Christianity is more than a speculative belief, or the magical means of personal salvation, a lofty if fantastic idealist, whose practical faith in his ideals no ignominy and no rebuff can destroy? In Don Quixote, Fielding found a type of Christian which the robuster minds of the century found more essential than either the scheme-of-salvation theologian of the seventeenth or the Puritan ideal (as that reappeared in Richardson's novel, intent upon the personal virtues of chastity and temperance)—the man for whom the first of Christian virtues, were the social virtues of justice and mercy; and in Don Quixote's misadventures they saw the fate of the man, who endeavours to put into practice these principles of Christian charity and benevolence, to which we all assent on Sunday."

"Intellectual scepticism is not so fatal an enemy of faith as the spiritual pessimism of Jeremiahs like Carlyle and Ruskin, such faint hearts as Tennyson, or such epicures of melancholy as Matthew Arnold. The great spirits of the eighteenth century believed in their fellow-men. They recognised the evils of life without

preferring an indictment against providence. They noted with clear and amused eye the faults and follies of men, without ceasing to love and respect their virtues.

"What for example is Parson Adams but a muscular, absent-minded Don Quixote? The type of character represented by Parson Adams appears and reappears in the works of the great eighteenth and nineteenth century novelists, as for instance in Uncle Toby, the Vicar of Wakefield, Mr. Pickwick and Colonel Newcombe.

"Cervantes invented the prototype of the novel of everyday life and manners. He created a fantastic but humour-compelling type of the idealism of the human heart rising superior to every disillusioning experience, in virtue of impeccable courage, indomitable faith and a vivid imagination.

"From the victim of a satire in romance, Don Quixote became, in the eighteenth century, the hero of a profounder satire, in which not he, but the world that ridiculed him, not his ideals but the society which professes them is arraigned, and made conscious of the interval, which divides the profession and the practice of a so-called Christian civilisation."

LV

Vox Populi, vox Dei! If the voice of the people is in any true sense the voice of God: the meaning attached to these words is in some sense a premonition of the Divine judgment on the individual. Some are adjudged to honour and life, some to shame and everlasting con-

tempt, yet this popular judgment is so often warped: it is at the mercy of sentiment and interest and intrigue. The voice of the populace, misled, consigned the Just One to the Cross and his followers—Christianos ad leones, Christianas ad lenones, Christian men to the panthers, Christian women to the panders. Popular clamour stirred by passion, by brutality, by cowardice, has many times since vilified and abused those who have tried to put in practice some of the principles of their profession. Popular clamour has hounded men to their death, whether it be Admiral Byng or the last conscientious objector.

" Dieu le veult " shouted the crowd in the square at Clermont in 1095, when their passions had been inflamed by the eloquence of Pope Urban and the contagious frenzy of the hermit had infected all ranks. But it was the voice of men, not of God, for the result was confusion, not peace; and the object was the destruction, not the salvation, of their brothers.

Yet in a very true sense the voice of the people is the voice of God. In the dumb suffering mass of humanity, thoughts are stirring, which in the fulness of time come to expression and change the whole course of life. Such was in a pre-eminent degree the case of the Divine Carpenter, whom the common people gladly heard, and among whom the thoughts He expressed are coming to fruitage through the centuries. They stirred in the heart of the fisherman and the tent-maker and succeeding generations reaped their fruit in the abolition of slavery, and the purification of morals. These men did turn the world upside down, for the ideas sown by them implied the complete inversion of the structure of society. Vested interests in greed, in vice, in superstition felt themselves attacked; they roused themselves

in bitter opposition to misrepresent and to debase; what can not thus be bent to their service, they endeavour to stifle and to destroy.

When the serf first expressed the thought that the honour of his daughter was as precious as the honour of the daughter of the seigneur, he would have been regarded as the subverter of established order, and the foe of society, to be duly corrected in his lord's prison. But that man rang the first note on the passing bell of the abominable *jus primæ noctis* which compelled the serf's bride to spend the night of her wedding day in her lord's bed, if he so desired. The same thought brought about the repeal of the C.D. Acts, and inspires the opposition to the White Slave Traffic.

Now men are thinking, and the expression of the thought increases in volume, that war in every form is an anchronism and a crime against the brotherhood of men. As at the first, it is the common people, and not the rulers, who welcome the idea; righteousness and peace mean so much more to the former than to the latter. The growth of the feeling of comradeship among the workers of the world is a surer menace to war than any League of Nations, established by governments and diplomatists:—

> "Till each man finds his own in all men's good,
> And all men work in noble brotherhood,
> Breaking their mailed fleets and armed towers,
> And ruling by obeying nature's powers."

The forces of evil bestir themselves. They do not willingly loose their grip on the minds of men. They prepare for another, if not a final struggle. As in the Vision of Piers Plowman, six hundred years ago, Ragamuffin is summoned; and the light is that which is most dreaded: so it is now, Ignorance and Falsehood

and Superstition are fostered; "men love darkness rather than light, because their deeds are evil."

"Rise up Ragamuffin, and bring us all the bars,
That Belial thy grandfather, and thy dam hammered out;
And I shall slay this Lord, and stop his light,
Ere through brightness, we be blinded, bar we our gates,
Check him, and chain all up, and each chink stop
That no light may leap in at loover or at loophole."

That was the true light; and the light is the life of men.

Then why despair? Via lucis via crucis.

"These are they which came out of great tribulation"; and now they stand triumphant before the throne.

Nil desperandum, Christo duce et auspice Christo.

APPENDICES

I

Verses by Castor Duranti quoted in Bayle's article on Sainte-Croix.

Tobacco, the panacea for all ills to which flesh is heir.

Nomine quae Sanctae Crucis herba vocatur, ocellis
Subvenit, et sanat plagas, et vulnera jungit,
Discutit et strumas, cancrum, cancrosaque sanat
Ulcera, et ambustis prodest, scabiemque repellit;
Discutit et morbum cui cessit ab impete nomen,
Calefacit et siccat, stringit, mundatque, resolvit,
Et dentum et ventris mulcet capitisque dolores;
Subvenit antiquae tussi stomacoque rigenti
Renibus et spleni confert, ultroque, venena
Dira sagittarum domat, ictibus omnibus atris
Haec eadem prodest; gingivis proficit atque
Conciliat somnum: nuda ossaque carne revestit:
Thoracis vitiis prodest pulmonis itemque,
Quae duo sic praestat non ulla potentior herba.
Hanc Sanctacrusius Prosper quum Nuncius esset
Sedis Apostolicae Lusitanas missus in oras
Huc adportavit Romanae ad commoda gentis
Ut proavi Sanctae lignum Crucis ante tulere
Omnis Christiadum quo nunc respublica gaudet,
Et Sanctae Crucis illustris domus ipsa vocatur
Corporis atque animae nostrae studiosa salutis.

II

Hone II., Col. 1006.

A Carmelite Friar of the 17th century composed a poem in twelve books, which he entitled " the Magdaleneide, or Mary Magdalen at the desert of the St. Beaume in Provence, a Spiritual and Christian Poem." This work cost five years of close application, and came forth one of the most whimsical effusions that ever flowed from the pen of pious extravagance. Of her conversion he says: " But God at length changed this coal into a ruby, this crow into a dove, this wolf into a sheep, this hell into a heaven, this nothing into something, this thistle into a lily, this thorn into a rose, this sin into grace, this impotence into power this vice into virtue, this caldron into a mirror."

In a panegyric upon her penitence is the following very extraordinary passage: " While she occupies herself in expatiating (*sic*, query expiating) the offences of her *preterite* time, which was but *imperfect,* the *future* is destined to repair the loss;—the *present* is such that it is *indicative* of a love which mounts to the *infinitive,* and in a degree always *superlative,* turning against herself the *accusative.*" The poet concludes his work by saying; " If you desire grace and sweetness in verses, in mine will you find them; and if you seek ingenious thoughts, you will find that the points of these are not blunted."

III

Brand I., 210.

Sir H. Ellis adds this to Brand's notice of Ascension Day. "Brockett mentions the smock-race on Ascension Day, a race run by females for a smock. These races were frequent among the young country wenches in the North. The prize, a fine Holland chemise, was usually decorated with ribands. The sport is still (1849) continued at Newburn, near Newcastle." The following lines are from a curious poem, entitled Poetical Miscellanies—published by Mr. Steele, 8vo., 1714.

"When lo, old Arbiter, amid the croud
Prince of the annual games, proclaim'd aloud,
'Ye virgins that intend to try the race,
The swiftest wins a smock enrich'd with lace;
A cambrick kerchieff shall the next adorn,
And kidden gloves shall by the third be worn.'
This said, he high in air display'd each prize;
All view the waving smock with longing eyes.

Fair Oonah at the barrier first appears,
Pride of the neighb'ring mill, in bloom of years
Her native brightness borrows not one grace,
Uncultivated charms adorn her face,
Her rosie cheeks with modest blushes glow,
At once her innocence and beauty show:
Oonah the eyes of each spectator draws,
What bosom beats not in fair Oonah's cause?

Tall as a pine majestick Nora stood,
Her youthful veins were swell'd with sprightly blood,
Inur'd to toyls, in wholesom gardens bred,
Exact in ev'ry limb and form'd for speed.
To thee, O Shevan, next what praise is due?
Thy youth and beauty doubly strike the view,
Fresh as the plumb that keeps the virgin blue!
Each well deserves the smock,—but fates decree,
But one must wear it, tho' deserv'd by three.

Now side by side the panting rivals stand,
And fix their eyes upon th' appointed hand;
The signal giv'n, spring forward to the race,
Not fam'd Camilla ran with fleeter pace.
Nora, as lightning swift, the rest o'er-pass'd,
While Shevan fleetly ran, yet ran the last.

But, Oonah, thou hadst Venus on thy side;
At Nora's petticoat the goddess ply'd,
And in a trice the fatal string unty'd.
Quick stop'd the maid, nor wou'd, to win the prize,
Expose her hidden charms to vulgar eyes.
But while to tye the treach'rous knot she staid,
Both her glad rivals pass the weeping maid.
Now in despair she plies the race again,
Not wingèd winds dart swifter o'er the plain:
She (while chaste Dian aids her hapless speed)
Shevan outstrip'd—nor further cou'd succeed.
For with redoubled haśte bright Oonah flies,
Seizes the goal, and wins the noblest prize.

Loud shouts and acclamations fill the place,
Tho' chance on Oonah had bestow'd the race;
Like Felim none rejoyc'd—a lovelier swain
Ne'er fed a flock on the Fingalian plain.
Long he with secret passion lov'd the maid,
Now his encreasing flame itself betray'd.
Stript for the race how bright did she appear!
No cov'ring hid her feet, her bosom bare,
And to the wind she gave her flowing hair.
A thousand charms he saw, conceal'd before,
Those yet conceal'd he fancy'd still were more.

Felim, as night came on, young Oonaḥ woo'd,
Soon willing beauty was by truth subdu'd.
No jarring settlement their bliss annoys,
No licence needed to defer their joys.
Oonah e'er morn the sweets of wedlock try'd,
The smock she won a virgin, wore a bride."

IV

Robert Avebury's History of Edward III., p. 266.

Clara dies Pauli bona tempora denotat anni,
Si nix vel pluvia, designat tempora cara
Si fiant nebulae, morientur bestia quaque,
Si fiant venti, praeliabunt praelia genti.

Translated under the title, "The saying of Erra Pater to the Husbandman."

If the day of St. Paule be cleere,
Then shall betide an happie yeere;
If it doe chaunce to snow or raine,
Then shall bee deare all kinde of graine;
But if the winde then bee alofte,
Warres shall vex this realm full oft;
And if the cloudes make dark the skie,
Both neate and fowle this yeare shall die.

Modernised by Gay in his Trivia.

V

Brand's Antt., I., 397. Nov. 5.

Hollo, boys, hollo, boys,
  Let the bells ring;
Hollo, boys, hollo, boys,
  God save the King.

Pray to remember,
The fifth of November,
  Gunpowder treason and plot,
When the King and his train
Had nearly been slain,
  Therefore it shall not be forgot.

Guy Fawkes, Guy Fawkes,
  And his companions,
Strove to blow all England up;
But God's mercy did prevent,
And saved our King and his Parliament.
Happy was the man,
  And happy was the day,
That caught Guy,
  Going to his play,
With a dark lanthorn,
And a brimstone match
Ready for the prime to touch.

As I was going through the dark entry,
  I spied the devil,
Stand back! Stand back!
Queen Mary's daughter,
Put your hand in your pocket
And give us some money,
To kindle our bonfire.
    Huzza! Huzza!

[Added by Sir H. Ellis, 1849.] A song sung in the North of England on 5th November.

VI

Hone II., 1381. The following appeared in a Journal of 1796.

Some twelve months ago,
A hundred or so,
The pope went to visit the devil,
And if you'll attend
You'll find, to a friend,
Old Nick can behave very civil.

There's a plot to beguile
An obstinate isle,
Great Britain, that heretic nation,
Who so slyly behav'd
In hopes to be sav'd
By the help of a curs'd reformation.

We shall never have done
If we burn one by one,
Nor destroy the whole heretic race;
For when one is dead,
Like the fam'd hydra's head,
Another springs up in his place.

Believe me, Old Nick,
We'll show them a trick,
A trick that shall serve for the nonce,
For this day before dinner,
Or else i'm a sinner,
We'll kill all their leaders at once.

INDEX I

PROPER NAMES.

The numbers refer to the sections.
Place names are marked with an asterisk.

Aaron, 49
Abigail, 46
*Alabastros, 46
Albert, 26
*Alsace, 4
Alva, 2, 46
Amalek, 49
Ampère, 1, 43
d'Angos, 33
Antonine, 19
Aphrodite, 48
Apicius, 32
Appius Claudius, 1, 48
*Arcadia, 3
Archimedes, 10
Aristarchus, 46
Armstrong, 39
*Arras, 22
*Ascalon, 2, 50
Assassin, 2, 14
Astor, 46
*Astrachan, 22
Augeus, 30
Augustus, 5, 32

*Babylon, 41
Baedecker, 37
Baithos, 3
Barletta, 51
Bellarmine, 22
Benedict, 46
Benjamin, 1, 26
Bergaeus, 47
*Berlin, 26
Berni, 8
*Bethlehem, 49
*Billingsgate, 49
*Birmingham, 30
Birrell, 52
Blackley, 39
Blücher, 28
Blumer, 1
*Boeotia, 3
*Bohemia, 4
Boniface, 46
Bowdler, 1, 17
Bowie, 9
Boycott, 1, 52
Bradbury, 19
Bradshaw, 37
Bright, 1
Brougham, 26
*Brundisium, 2
Buonaparte, 50
Burberry, 1
*Burgundy, 20
Burke, 9, 14
*Byblos, 22
*Byzance, 1

Caesar, 5, 35
*Caere, 50
*Calais, 46
*Calicut, 22

Callicrates, 45
*Cambrai, 22
Canaanite, 4
Cardigan, 1
Carians, 3
Carib, 4
Carson, 5
Catherine, 1
Celsius, 44
*Cerasus, 32
Chaldeans, 41
*Cham, 42
*Champagne, 20
Charles, 40
Charles I., 27, 38
Chassepot, 39
Chauvin, 7
Chesterfield, 1, 25
*China, 22
Christ, 1
*Colophon, 46
†Colossus, 45
Colt, 9
Condy, 9
*Corinth, 31
Coulomb, 44
Crichton, 1
Croesus, 45
Cupid, 48
Cureton, 18
Cynics, 1, 32
*Cyprus, 3

Daedalus, 40
Daguerre, 44
*Damascus, 22
Daphne, 48
Darius, 19
Darwin, 1, 11
Davy, 1, 44
Derosne, 21
Derrick, 9
Diomedes, 46
Doily, 22
Dolly Varden, 1
Donatus, 33
Dracon, xi
Dreyse, 39
Dundreary, 38

Easterling, x
*Egypt, 4
Eno, 1
Epicurus, 32
Erastus, 49
Eros, 48
Escobar, 13
Euclid, 33
†Euphues, 46

Fabius, 46
Fahrenheit, 44
Faraday, 43
*Fife, 3
*Finnan, 46
Fisher, 19
Fontage, 38
Ford, 37
*Fostat, 22
Franks, 4
*Frisia, 22

Galvani, 43
Ganymede, 48
Garibaldi, 26
Gascon, 3
Gatling, 39
Gauss, 44
*Gaza, 22
*Geneva, 1, 20
Gibus, 1
Gingolph, 6
Gladstone, 25
Gladwell, 37
*Gotham, 3

Goths, 4
Gregory, 1, 35
Grubs, 1
Guido (Guy), 46
Guillotine, 9
*Guingamp, 22
Gunter, 37

Hansard, 50
Hansom, 27
Havelock, 25
Hector, 18, 49
Hendschel, 37
Henri IV., 38
Henry, 47
Hercules, 31
Hermes, 42
Herod, 15, 51
Hobson, 1, 15
*Holland, 22
Huns, 4

Isabel, 49
*Italy, 3

Jaeger, 24
James (Jacobus), 8, 19
Jarvey, 26
Javan, 2
Jehu, 26
Jekyll, 46
Jenko, 6
Jeremiah, 50
Jeroboam, 30
Jesus, 13
Jew, 4
Joule, 44
Juan (Don), 48
Juggernaut, 1
Julius, 33
Jupiter (Jove), 41

Kepler, 2
Krupp, 39
Kuchenreuter, 39

Laconians, 3
Lancaster, 39
*Lesbos, 3
Lavallière, 25
Lazarus, 49
Lewis, 39
Liburni, 50
Liebig, 30
*Locrenan, 22
Lombards, 2, 46
Louis, 19
Lucullus, 32
*Lydd, 9
Lynch, 9
Lyra, 51

Macadam, 1, 34, 35, 37
*Macassar, 38
Machiavelli, 10
Macintosh, 1, 23.
*Madeira, 20
*Mafeking, 6
Magdalene, 2, 49
Magi, 43
Mahomet, 2
Mallius, 1, 48
Malmsey, 20
Manes, 3
*Manila, 22
Marcelle, 38
Marconi, 44
Mars, 41
Martinet, 7, 15
Martini, 9, 39
Mary, 50
†Mascot, 42
Maud Allen, 1
Mauser, 9, 39

Mausolus, 34
Maxim, 9, 39
*Meander, 45
Medes, 2
Mendel, 11
Mentor, 45
Mercer, 1, 24
Mercury, 41
Mesmer, 42
Midas, 45
*Milan, 2, 22
*Miletus, 3
Milton, 28
Mithridates, 46
Molière, 25
Momus, 46
Montgolfier, 40
*Morocco, 22
Morpheus, 21
Moses, 49
*Mosul, 22

*Nankin, 22
Napier, 37
Napoleon, 19, 28, 38
Narcissus, 48
Negus, 20
Nero, 51
Nicot, 21
Nightingale, 53
Nimrod, 45

O'Dwyer, 5
Ohm, 44
Oliver, 30
Onan, 48
*Oporto, 20
*Orange, 46
Orrery, 33
*Osnaburg, 22
Ottoman (Othman), 15

Pasquin, 8
Pasteur, 53
Peabody, 39
Peel, 27
Pelman, 46
Phaethon, 11, 16, 26
Pharisee, 3
Philip, 19, 51
Philistine, 4
Philistis, 19
Phoenicians, 3
Phrygians, 2
Phrygio, 2
Pilate, 51
Pinchbeck, 30
Plato, 2, 47
Procrustes, 11, 45
Pompadour, 25
Pooh-ba, 1
*Poplar, 33
Pyrrhus, 31

Quixote (Don), 54

*Ragusa, 50
Reaumur, 44
Remington, 39
*Repp, 22
Reuter, 50
Richelieu, 25
Robert (Bob), 6, 27
Rodomonte, 7
Rolle, 8
*Roman, 4
Roquelaure, 25

Sadducee, 3
Sainte Croix, 20
Samuel, 19
Sandwich, 29
Sankey, 19
Saracen, 15, 22

Sarah, 15
*Sardinia, 3
Satan, 32
Saturn, 41
*Scamander, 45
Scythian, 4
Seladon, 48
Severus, 1
Sherard, 30
Sheraton, 29
*Shunem, 4
Silhouette, 44
Simon, 18
Sisyphus, 30
Slavs, 4
Snider, 41
*Sodom, 48
*Soli, 45
Sophists, 31
Spencer, 29, 38
St. Awdry, 49
Stentor, 49
Stoics, 32
Stonewall, 50
*Sybaris, 32

Tagliacozzi, 12
Tammany, 8
Tantalus, 30
Tarik, 1
Tartar, 3, 4
Tehennu, 2
Termagant, 2, 15
Teuton, 51
Thericles, 28
Theseus, 38
*Thracian, 3
Thraso, 7
†Tiffany, 22
Titan, 30
Topcliffe, 12
Trilby, 1
*Troy, 3

*Valencia, 22
Valentine, 46
Vandals, 4
Venus, 48
Victoria, 26
Volta, 1, 43
Vulcan, 30

Waldenses, 3
Watt, 44
Weber, 44
Wellington, 28

*Xeres, 20

Zadok, 3
Zeppelin, 40
Zeuxis, 45

INDEX II

COMMON NOUNS AND OTHER GRAMMATICAL TERMS.

Aaronical, 49
Abigail, 46
Adonis, 48
Alabaster, 46
Albert, 26
Alchemy, 42
Amalek, 49
Amazon, 3
Amp, 1, 43
Ana, 1
Anglicize, 51
Angosiades, 26
Anti-macassar, 38
Antonianus, 19
Aôut, 1
Aphrodisiac, 48
Apician, 32
Arab, 1
Arcadian, 3
Archimedean, 10
Argosy, 2, 50
Aristarchus, 46
Armstrong, 9, 39
Arras, 22
Assassin, 9, 14
Assassinate, 9, 14
Assassination, 9, 14
Astor, 46
Astrachan, 22
Augean, 1, 30
August, 5, 33
Augustan, 5

Babylonius, 41
Baedecker, 37
Barb, 1
Barbet, 3
Barlettare, 51
Barnacle, 46
Bedlam, 49
Bellarmines, 22
Benedict, 46
Benjamin, 1, 26
Bergaezein, 47
Berlin, 26
Bernesca, 8
Bible, 22
Billingsgate, 49
Birrelling, 52
Black and Tanism, 26
Blackley, 39
Bluchers, 28
Blumers, 1
Bobby, 9, 27
Boeotian, 3
Boeotic, 3
Boeotize, 3
Bogey, 50
Boniface, 46
Bowdlerisation, 17
Bowdlerise, 17
Bowdlerising, 17
Bowdlerism, 17
Bowie, 9
Boycott, 52
Boycott, to, 52
Bradbury, 19
Bradshaw, 37
Bronze, 2
Brougham, 34

Bullism (John), 3
Brummagem, 30
Burberry, 1
Burgundy, 20
Burke, to, 9, 14
Byzantinism, 1

Cabal, 28
Caesarian, 5
Caesarism, 5
Caldese, 15
Calibanism, 4
Calico, 22
Calicrat, 45
Callis, 46
Cambric, 22
Canaanite, 4
Canary, 20
Cannibal, 4
Cardigans, 1
Carsonism, 5
Catherning, 1
Celadonism, 48
Ceremony, 2, 50
Chaldeans, 41
Champagne, 20
Charley, 27, 38
Charlière, 40
Chassepot, 39
Chauvinism, 37
Chemistry, 42
Cherry, 32
Chesterfield, 1, 25
Chesterfieldian, 25
Chesterfieldism, 25
China, 22
Chippendalism, 29
Chouse, 15
Christen, 1
Codger, 15
Colophon, 46
Colossal, 45
Colt, 9, 39
Constantinople, 2
Copernican, 11
Copper, 3
Coulomb, 44
Croesus, 45
Curetonian, 18
Currants, 30
Cynic, 32
Cypress, 3
Cyprian, 3

Daedale, 40
Daedalian, 40
Daedalist, 40
Daguerrotype, 44
Dahlgren, 39
Damask, 22.
Damascene, 22
Damson, 22
Daphnean, 48
Daphnicus, 48
Daric, 19
Darwinism, 1, 11
Derrick, 9
Devilize, 4
Diomedean, 46
Doily, 22
Dolphin, 46
Donat, 33
Dorneck, 22
D'oyley, 22
Draconian, xi
Dundreary, 38

Elheudi, 4
Embroidery, 2
Eno, 1
Epicure, 32
Epicurean, 32
Epicureanise, 32
Epicuring, 32

Epicurial, 32
Epicurishly, 32
Epicurise, 32
Erastian, 49
Erotic, 48
Erotical, 48
Eroticism, 48
Escobarderie, 13
Euclid, 33
Euphuism, 46

Fabian, 46
Farad, 43
Faradism, 43
February, 33
Fifish, 3
Fifishness, 3
Fishers, 19
Fontage, 38
Frank, 4
Frieze, 22
Frenchify, 51
Fustian, 22

Gallic, 3, 4
Gallicize, 51
Galloway, 1
Galvanic, 43
Galvanise, to, 43
Galvanism, 43
Ganymede, 48
Garibaldi, 26
Gasconade, 3
Gatlings, 9, 39
Gauss, 44
Gauze, 22
Germanize, 51
Gibus, 1
Gin, 1, 20
Gingham, 22
Gipsy, 4
Gladstone, 25
Gladwellize, 37
Glengarry, 1
Gothamist, 3
Gothamite, 3
Gothic, 4
Græcize, 51
Gregorian, 35
Gregory, 1
Guillotine, to, 9
Gunter, 37
Guy, 46

Hansardise, 50
Hansom, 27
Havelock, 25
Hector, to, 3, 49
Helot, 3
Hendschel, 37
Henri IV., 38
Henry, 44
Herculean, 31
Herod, 51
Herod, to (out), 15, 40
Hermetical, 42
Hermetically, 42
Hunnian, 4
Hunnic, 4
Hunnican, 4
Hunnish, 4

Isabel, 49
Ism, 1
Italic, 3
Italicism, 3

Jacobins, 8
Jacobinism, 8
Jacobus, 19
Jaegers, 2, 24
January, 33
Jarvey, 26
Jehu, 26
Jehu, to, 26

Jekyll and Hyde, 46
Jeremiad, 48
Jeroboam, 30
Jesuit, 1, 13, 25
Jesuitical, 1, 13
Jesuitically, 13
Jesuitism, 13
Jew, to, 4
Jingoes, 6
Jingoish, 6
Jingoism, 6
Jolly, 41
Joram, 30
Jovial, 41
Joule, 44
Juan (Don), 48
Juggernaut, 1
July, 33
June, 33

Kepler, 1
Kersey, 22
Kuchenreuter, 39

Laconic, 3
Laconism, 3
Lancaster, 39
Lavallière, 25
Lazar, 49
Lesbian, 3
Lewis, 39
Liburna, 49
Liebig, 1, 29
Lockram, 22
Louis-d'or, 19
Lucullite, 32
Lumber, 2, 46
Lyddite, 9
Lynch, to, 9
Lynching, 9

Macadam, 4, 35
Macadamers, 37
Macadamise, to, 37
Macadamites, 37
Machiavellian, 10
Macintosh, 23
Madeira, 20
Mafficking, 6
Magic, 43, 18
Magician, 43, 18
Malmsey, 20
Manila, 9, 22
March, 33
Marcelled, 38
Marconigram, 44
Manichee, 3
Martial, 41
Martinet, 7, 15
Martini, 9, 39
Mary, 50
Matoi, 2
Maudlin, 49
Mauser, 9, 39
Mausoleum, 45
Maxim, 9, 39
Meander, to, 45
Meandrous, 45
Mendelism, 11
Mentor, 45
Mercerisation, 24
Mercerised, 24
Mercurial, 41
Mercury, 41, 42
Mesmerisation, 42
Mesmerise, to, 42
Midas, 45,
Milesian, 3
Millinery, 1, 22
Miltonise, to, 28
Minni, 3
Mithridatum, 46
Molières, 25
Molossus, 1
Momus, 46

Montgolfier, 40
Morocco, 22
Morphia, 21
Mosaical, 49
Muslin, 22

Napoleon, 19, 29, 38
Napoleonically, 38
Napoleonism, 38
Narcissus, 48
Negus, 20
Neronic, 37
News, 28
Nicotine, 21
Nicotize, to, 21
Nick, 10
Nightingale, 53
Nimrod, 45
Nimrodian, 45

Ohm, 44
Olivers, 39
Onanie, 48
Onion, 50
Orange, 46
Orrery, 33
Ottoman, 15

Pasquil, 8
Pasquin, 8
Pasquinade, 8
Pasteurisation, 53
Pasteurism, 53
Pasteuriser, 53
Peabody, 39
Peek, 1
Peeler, 9, 27
Pelmanism, 46
Petersburg, 2
Phaeton, 45
Philippic, 19, 51
Philistine, 4
Philistinism, 4
Philisterium, 4
Phoenikis, 3
Phrygian, 3
Pilate, 51
Pinchbeck, 30
Platonic, 1, 47
Pompadour, 25
Poplarism, 33
Port, 20
Procrustean, 11, 45
Ptolemaic, 11
Pyrrhic, 30, 31

Quixotic, 54
Quixotism, 1, 54
Quixotise, 1, 54
Quixotry, 54

Remington, 39
Repp, 22
Reuter, 50
Richelieus, 25
Rolliad, 8
Romanticism, 4
Romantick, 4
Roquelaure, 25

Sadducee, 3
Salûki, 1
Samuelize, 19
Sandwich, 29
Sankey, 19
Santa Croce, 21
Saracenic, 15
Sardine, 3
Sardonic, 3
Sarcinet, 22
Satanic, 33
Saturnian, 41
Saturnine, 41
Scallion, 2, 50

Scamandering, 45
Scarlet, 3
Scythian, 4
Seladon, 48
Severian, 1
Shakesperean, 1
Shantung, 1
Sheraton, 29
Sherry, 20
Silhouette, 44
Simoniac, 18
Simony, 18
Sisyphean, 17, 30
Slave, 4
Snider, 39
Sodomite, 48
Sodomy, 48
Solecism, 45
Sophism, 31
Sophister, 31
Sophistical, 31
Sophisticate, 31
Sophistication, 31
Sophistry, 31
Spaniolize, 15
Spencer, 29, 38
Stentorian, 49
Stentorophonick, 49
Sterling, x
Stoical, 32
Stoicism, 32
Stonewall, 50
Sybarite, 33, 32
Sybilism, 1

Talliacotian, 12
Tammany, 5
Tam-o'-shanter, 2
Tantalise, to, 30
Tantalus, 30
Tarmac, 1
Tawdry, 49
Termagant, 2, 15
Teutonism, 51
Theseis, 38
Thracian, 3
Thrasonical, 7
Thucydidean, 1
Thunt, 2
Tiffany, 22
Titanic, 30
Tobacco, 21
Topcliffe, to, 12
Topcliffian, 12
Trilby, 1
Tussore, 1
Trojan, 3

Unchristiness, 13

Valance, 22
Valentine, 46
Vandalism, 4
Vaudois, 3
Venereal, 48
Venery, 48
Victoria, 26
Volcano, 30
Volcano, to, 30
Volt, 1, 43
Voltaic, 43
Voltaism, 43
Vulcanisation, 30

Watt, 44
Wattage, 44
Weber, 44
Wellingtons, 28
Worsted, 22

Yavanikâ, 2

Zeppelin, 9, 40
Zeuxian, 45

INDEX III

General Index.

Addison, 1, 25, 40
Aerobatics, 40
Agesilaus, 16
Air-ship, 40
Alexander, 48
Alchemy, 42
Amazon, 3
Ana, 1
Anti-Jacobin, 8, 46
Antisthenes, 32
April Fool, 33
Arrhius, 2
Ariosto, 7
Atheist, 32

Bardash, 48
Barnacle, 46
Barricade, 2
Bath, 29
Bayle, 15
Beaumont, 13
Beer Act, 20
Bentham, x
Bible, 22
Bierlinn, 26
al-Biruni, 48
Black and Tan, 26
Boiardo, 8
Bolshevist, 33
Bombast, 22
Bon Gualtier, 8
Borderland, 36
Brontosaurus, 34
Burr (Northumbrian), 2
Byng, 55

Cabal, 28
Calendar, 33
Camouflage, 1
Candahar, 1
C. G. S. System, 44
Charms, 42
Chouse, 15
Church, 2
Cineas, 31
Coaches, 35
Cocks, Richard, 15
Codger, 15
Coinage (debased), 19
Constantine, 12
Cooper, 14
Copec, 28
Copernicus, 11
Courtesy, 22

Dollar, 19
Dress parade, 22
Dryden, 22
Ducange, 2

Economy, 47
Enthusiasts, 3
Expurgate, 7

Fontenoy (Battle), 25
Foreigners, 2
Franklin, 23
Fuller, 13
Furbelow, 22

Galileo, 11
Gibraltar, 1
Gin Act, 20
Goddam, 3
Goodyear, 30
Gotham, 3
Gourmand, 32
Grecian confidence, 3
Grub, 3
Grundy, 39
Gul, 2

Hairdressing, 38
Halberds, 12
Helot, 3
Hippalus, 22
Histrionic, 50
Hobson, 15
Hudson, Taylor, 13

Intention, 13
Iskander, 1
Ism, 1

Jedburgh, 9
Jewel (bishop), 15
Jones (Sir William), 10

Katerfelto, 11, 42
Khalid, 42

Leadhill, 36
Lie, 47
Limehouse, 49
Loyola, 13
Luckenbooth, 22
Lyndsay, 2

Maccaronic, 22
Mahaffy, 3
Mascot, 42
Mayenne, 16
Mercheta mulierum, 3
Miles, gloriosus, 7
Moslem, 15, 16
Munchausen, 7

National characteristics, 3
News, 28

Oasis, 41
Onion, 50

Palace, 5
Palmerston, 13
Pantaloon, 7
Paper, 22
Patches, 38
Pepys, 34
Petrograd, 1
Piccadilly, 38
Piers Plowman, 55
Playfair, 24
Plautus, 7
Poggio, 1
Post-roads, 37
Probabilism, 13
Profiteer, 18
Pronunciation, 2
Prussianism, 18
Puff, 42

Quorum, xi, xii

Religion (of sovereigns), 16
Resurrectionists, 14
Richardson (Pamela), 47
Robot, 37
Rose, 2

Sahara, 32
Sappho, 3
Saracens, 15
Saragossa, 1

Sidney Smith, 27
Slavery, 36
Slimness, 30
Smectymnuus, 28
Smith (John), 15
Smollett, 3, 22
Smoking, 21
Solidus, 19
Spectator, 1, 22
Spelling, 2
Spikenard, 2
Spooner, 15
Stephenson, 37
Stofflerus, 33
Summer time, 33
Sunstroke, 41
Swindale, 3

Taffeta, 22
Taffy, 3
Tarp, 28
Tarshish, 50
Temperance Reform, 20
Thackeray, 3, 15
Thaler, 19
Torquemada, 12
Treacle, 46
Trench, 15, 17, 32
Trismegistus, 42
Turks, 15

Utilitarian, x

Virago, 3
Vituperation, 49
Vox populi, 55
Volor, 40
Vratz, 25

Wade, 34
War, 9
Weekley, 15

Zany, 7

Morris (Mac) Berg

Mrs. (Mac) Berg